THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

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[It is no common favor, that secures for our 'Poet's Corner' the true poetry of the two following pieces. The 'Banner of the Church,' so named, is no more,—and the last of these may therefore justly claim a place under the old adage, '*De mortuis nil nisi bonum.*']

TO THE BISHOP OF —— ——

DEAR BISHOP,—I enclose you two "songs by the way," one of my own manufacture,—and another which I copied from a letter addressed by a young sea-faring friend to his sister, from on board his vessel in the Mediterranean. W. C.

IN PERILS AMONG FALSE BRETHREN.

It is no adversary bold,
No open-hearted foe,
That wrests the standard from thy hold
And lays its honors low;
But treacherous hands were near to deal
The unexpected blow,
And lift against a friend the heel,
Whose power to him they owe.

Brother! if parting words are dear,
Still, with a spirit true,
Thy steady course "right onward" steer,
Thy heavenward path pursue.
The troubled night, how dark soe'er,
Shall end in season due,
And GOD shall bless thy bold career,
And guide thee safely through.

"IN THE NAME OF OUR GOD WILL WE SET UP OUR BANNERS."

YES! in the mighty name of GOD,
The "Banner of the Church" display,
And fling its spotless folds abroad
To float in the clear light of day!
Thou of the calm, undaunted brow
And eagle eye, whose searching glance
Each latent foe discerns,—as now
"Right onward," fearless still advance.

And thou whose friendship is my pride,
The noblest of a noble line,
Strong in the strength by Him supplied,
Uprear the consecrated sign.
Tried champions of a holy cause,
His spirit aid, His grace sustain
Your souls, that you may never pause
In the good fight, nor strike in vain.

By such unwav'ring hands upborne,
Long may the glorious standard shine,—
Despite the foeman's shaft of scorn,
The Christian warrior's rallying sign.
The combat o'er—the victory won,—
When, conquerors, ye repose from strife,
The Church Triumphant's promised crown'
Your guerdon be—in endless life! J. P. C.

CHURCH DOCUMENTS.

VIEW OF THE STATE OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES;

Compiled by a Committee of the late General Convention from documents furnished by Delegates from the several States.

The long article which follows, was given in two successive portions to our regular subscribers. It was deemed proper to furnish it entire to the subscribers of the "Banner of the Church," and to enable us to do this, several columns of miscellaneous matter have been excluded from that part of the present number designed for them.

MAINE.

There are three Episcopal churches in this State. The services of the Church are also statedly performed in Sacarappa, a village in the town of Westbrook, where it is hoped a church will soon be regularly organized, and received into union with the Convention. There are resident in the State, five Episcopal clergymen. The Rev. Mr. Hilliard resides in Gorham, and has not statedly officiated as a minister of our Church for several years. The Rev. Mr. Clap has recently removed from the State of Vermont, and taken the pastoral charge of Christ Church, Gardiner, with encouraging prospects of usefulness.

The Rev. Mr. Muenscher was instituted Rector of Trinity Church, Saco, about 18 months since. This parish is believed to be in a more flourishing condition than at any former period since its organization. The Rev. Mr. Olney resides in Portland without a Cure; but has occasionally supplied the church in that city during the past year.

The Rev. Mr. Ten Broeck has relinquished the charge of St. Paul's Church, Portland, but still resides in that city, and officiates as Missionary at Sacarappa. Since the resignation of Mr. Ten Broeck, the church in Portland has been without a Rector. This is a circumstance most deeply to be deplored, because the extension of our Communion in Maine materially depends on the establishment of a pious and devoted clergyman in that city. This State presents a wide and important field for missionary labors. The population is rapidly increasing, and favorable openings for clergymen of our Church are continually presenting themselves. But the members of our Communion, few in number, limited in their pecuniary resources, and struggling with peculiar difficulties and embarrassments, are compelled to allow these favorable opportunities of extending our Church to pass unimproved.

In no section of the country, it is believed, could aid be bestowed from the Domestic and Foreign Missionary Society with greater prospect of success. A lively interest is generally felt in missionary operations, as in other objects of Christian benevolence, and what can be done to promote them, is cheerfully done. In all the parishes, Sunday Schools are established, and are in a flourishing condition. One clergyman has removed from this Diocese; and there is one candidate for Holy Orders.

Clergymen 5—Parishes 3—Vacant Parish 1—Candidates for Orders 1.

NEW-HAMPSHIRE.

The number of clergymen in this State is seven; and there are nine parishes, three of which are destitute of clergymen. The number of Episcopal families is 340—of Communicants 356. The Baptisms have been 207—Confirmations 93—Marriages 65—Burials 128. The number of Sunday School teachers is 85—of Sunday Scholars 418. Two new churches have been admitted to union with the Convention; and one new church has been consecrated. Three persons have been admitted as candidates for Orders. One person has been admitted to Deacons' Orders; and two Deacons have been admitted to Priests' Orders. One candidate, one Deacon, and one Priest have removed from the State.—Throughout the churches of this State, a strict regard is paid to the Rubrics and Canons.

VERMONT.

The Church in this State is represented as in a prosperous condition. An awakened attention to the subject of religion has been witnessed in several of the parishes, and the result has been a considerable addition to the number of communicants.

Three of the clergy reported at the last General Convention have removed from the State; and six have been added to the list.

Four new churches have been completed, and two others are building. Several of the parishes have societies auxiliary to the Domestic and Foreign Missionary Society of our Church, beside those which are auxiliary to the State or Diocesan Missionary Society.

Sunday Schools, it is believed, exist in all the parishes; though, in consequence of very imperfect returns, no correct estimate can be formed of the number of scholars.

Three Deacons have been admitted to Priests' Orders, and there are now two candidates for the order of Deacons.

The Baptisms reported are 552—Confirmations 234—Marriages 109—Funerals 159—Communicants 975—Churches 15—Parishes 20—Clergy 12.

The main question respecting the lands belonging to the Society for the Propagation of the Gospel, is considered as finally settled; but many who hold them in possession, are unwilling to relinquish them without a legal process, the expense of which renders the fund less available, than it is expected soon to become, when all those suits shall have been ended.

This Diocese has been separated from the Eastern Diocese, according to the provisions of the Constitution, and at the last Convention of the State, held at Middlebury in May last, erected itself into a separate and independent Diocese, and elected, the Rev. John H. Hopkins, D. D., for the office of Bishop.

MASSACHUSETTS.

The whole number of congregations in this Diocese is thirty-two. The list of clergy since the last triennial report has increased from thirty-one to forty-one. Nine persons have been admitted to the holy order of Deacons; and three Deacons have been ordained Priests.

Among the more important clerical changes, is the removal of the Rt. Reverend the Bishop of the Eastern Diocese, at the unanimous request of the clergy of this State, from his late residence in Rhode-Island, to Salem in Massachusetts.

The Rev. J. S. J. Gardiner, D. D., the senior presbyter of this commonwealth, and for twenty-five years rector of Trinity Church, Boston, has departed this life. The Rev. George W. Doane, assistant minister, has succeeded to the rectorship; and the Rev. John H. Hopkins, D. D., from the Diocese of Pennsylvania, to the assistancy. The Rev. Lot Jones has also been instituted rector of Christ Church, Leicester. The Rev. Alonzo Potter, in consequence of ill health has resigned the rectorship of St. Paul's, Boston. The Rev. John S. Stone, from the Diocese of Connecticut, has succeeded him in the charge of that parish, and been instituted rector of the same. Eight clergymen have removed from the State: and six clergymen have been added from other states.

The number of candidates for Holy Orders is not ascertained. Four new parishes have been organized. A magnificent granite edifice, has been erected on the site of their old house of worship, by the proprietors of Trinity Church, Boston. Four new church edifices have also been erected and consecrated. A stone church is nearly completed at Pittsfield; a wooden one of great neatness and beauty will soon be ready for consecration at Quincy.

Several important movements in aid of the missionary enterprise have been made in Massachusetts within the last three years. Parochial associations have been organized in aid of the Domestic and Foreign Missionary Society, in almost every parish; and an auxiliary society has been formed by the Convention. There has been a Missionary Lecture established in Boston, at which sermons have been preached, and collections taken up for the last eleven successive months; and many a social prayer continues to be offered at the throne of grace, "that GOD'S way may be known upon earth, his saving health among all nations."

The Massachusetts Episcopal State Missionary Society has also been efficiently sustained. To its instrumentality the friends of our Church at Pittsfield ascribe their present encouraging prospects. Under its auspices the ministrations of the Gospel, have been revived in the ancient church at Marblehead; and to its nursing care and protection, several of the feeble country parishes owe a debt of gratitude. The City Mission, of which the Rev. Dr. Eaton has charge, still continues in operation, and with very favorable results. The income of this society for the last three years, has been in all about five thousand dollars. The total amount of missionary contributions, reported to the Convention in the same time, is about seven thousand dollars. This sum, however, probably falls short of the actual amount contributed for objects connected with the missionary enterprise.

The whole number of Baptisms reported, and published on the journals for the last three years are 1057—of which 185 were adults. Communicants added 714. Died or removed 314. Present number 2058. Confirmations 427. The number of Sunday School Scholars reported is about 2000. Bible Classes are established in most of the parishes. Clerical convocations are occasionally held with good effect; and a general desire is evinced to adopt, and zealously pursue, such measures, as it is thought will most conduce to the interests of religion and the Church. The Canons and Rules of the Church are duly observed. Obstacles that have hitherto impeded the growth and prosperity of our Zion, in this portion of the LORD'S vineyard, seem to be gradually removing; so that we now look forward with humble confidence to the time when the great Head of the Church will crown the prayers and efforts of both ministers and people, with still greater and more complete success.

Congregations 32; Clergymen 41; Ordinations, (Deacons 9, Priests 3) 12; Churches consecrated 5; Baptisms 1057; Communicants (added 714, died or removed 314) 2058; Confirmed 427; Sunday School Scholars 2000; Candidates for Holy Orders —; Missionary contributions, $7,000.

RHODE-ISLAND.

Since the last General Convention, the Church in this State has been increasing in numbers, zeal, and it is believed, in piety. Most of the congregations formerly established have much increased, and are in a flourishing condition. Several new congregations have been formed. One new church is nearly ready for consecration, and measures are in progress for erecting two others the next season.

When the present Bishop was elected, there were only two settled clergymen, and three church edifices in the State; now there are ten clergymen, three of whom are employed as Missionaries, and eight churches. "Our Church in Rhode-Island," says the Bishop, "has never been in a state more prosperous than at the present time. The efforts of the clergy to awaken, in all the parishes, a deep interest in religious duties, and especially in missionary labor, have, through GOD'S blessing, produced noble effects."

Within the last three years, there have been admitted seven candidates for Holy Orders. Seven have been ordained Deacons. Three Deacons have been ordained Priests.

St. Mark's Church, in Warren, a neat and beautiful edifice, has been duly consecrated to the worship of ALMIGHTY GOD.[*]

The Right Rev. Alexander V. Griswold, D. D., has removed from the State, and has been succeeded by the Rev. John Bristed, as Rector of St. Michael's Church, Bristol.

Flourishing Sunday Schools are attached to most of the churches.

CONNECTICUT.

The Church in this Diocese is steadily increasing in number and advancing in prosperity. Since the last Triennial Convention, five new parishes have been organized, and although five clergymen have deceased, the number now ecclesiastically connected with the Diocese is sixty-five, making an increase of six, since the last report. Eleven Priests and fourteen Deacons have been ordained. Fifteen churches have been consecrated, of which eleven are entirely new, and the other four, either repaired or finished. There are 18 candidates for Holy Orders belonging to the Diocese. 2079 persons have been confirmed; and the parochial reports from year to year show a proportionable increase of Communicants:—From sixty-five parishes, the number reported at the last Convention, was 4729, while eighteen parishes had no reports presented. This prosperity may be ascribed, under the Divine blessing, to the steady and faithful administration of the word and ordinances of GOD, in strict conformity to the articles, rubrics and canons of the Church—to a fair and candid exhibition of the distinctive principles of our ecclesiastical polity—and to the general establishment and maintenance of Sunday Schools, and Bible and Liturgy Classes. These classes have generally proved instrumental in raising the tone of pious feeling among the members of our Church, and in many instances have been the means of turning the attention of our young men to the gospel ministry.

The Church in this Diocese has not been inattentive to the claims, either of our General Missionary Society, or of the Society within its own borders:—but the pressing demands for ministers to supply the churches already established, and the various and immense missionary fields which are opening to us, both at home and abroad, have led to new and increasing efforts to provide for the education of candidates for Holy Orders. The Church Scholarship Society has already proved a most effective instrument in the promotion of this object, and is now enabled to afford the most ample facilities to as many young men designed for the gospel ministry, as may stand in need of pecuniary assistance. Washington College, located in the city of Hartford, though still in its infancy, and circumscribed in its resources, is already becoming an able auxiliary to the Church. Since its foundation, thirty-six candidates for the ministry have been educated in this College, and ten of the number have been admitted to Holy Orders. In various parts of the Diocese, associations have also been formed for aiding young men, in the studies preparatory to their collegiate and theological course: and in furtherance of this object, arrangements have been made, in the recent reorganization of the Episcopal Academy in Cheshire, to enable young men in this stage of their education, to maintain themselves, either entirely or in part, by manual labor.

NEW-YORK.

This Diocese consists, at present, of 159 clergymen (the Bishop, 136 Presbyters, and 22 Deacons) and 188 congregations; being an increase, since the last General Convention, of 31 clergymen and 25 congregations. 31 persons have been ordained Deacons; of whom 10 are alumni of the General Theological Seminary. 23 Deacons have been ordained Priests. 11 Rectors have been instituted into their respective rectorships. 55 Missionaries are at present employed in, and under the authority of, the Diocese. There are 30 candidates for orders; of whom 15 are pursuing their studies in the General Theological Seminary.

Since the last meeting of the General Convention, this Diocese has been called to mourn the loss of its late lamented Bishop, the Right Rev. John Henry Hobart, D. D. The resolutions passed by the Convention of the Diocese at its first meeting after this melancholy event, and the expression of sympathy in our bereavement from every part of our Church, abundantly testify the high estimation in which our late Bishop was held, and the great loss which the Church has sustained by his removal to another world. The Rev. Benjamin T. Onderdonk, D. D., was elected his successor on the 9th of October, 1830, and consecrated to the Episcopacy on the 26th of November, in the same year, in St. John's Chapel, in the city of New-York, by the Rt. Rev. William White, D. D., Bishop of Pennsylvania, Presiding Bishop; the Right Rev. Thomas C. Brownell, D. D., Bishop of Connecticut; and the Right Rev. Henry U. Onderdonk, D. D., Assistant Bishop of Pennsylvania, being present and assisting.

There have departed this life since the last General Convention, beside our ever to be lamented Bishop, the Rev. Wm. Harris, D. D., President of Columbia College, New-York; the Rev. Isaac Wilkins, Rector of St. Peter's Church, Westchester; the Rev. Daniel M'Donald, D. D., Professor in Geneva College; the Rev. John Sellen; the Rev. Wm. Thompson, Rector of Christ Church, Rye; the Rev. Edmund D. Griffin, Deacon, supplying the place of the then absent Professor of Rhetoric and Belles Lettres in Columbia College; the Rev. Sutherland Douglas; the Rev. Seth Hart; and the Rev. George L. Hinton, Rector of St. Andrew's Church, New-York.

Thirty-five Churches have been duly organized and received into union with the Convention. 15 churches have been consecrated to the service of ALMIGHTY GOD. The number of persons confirmed since the period embraced by the last report, has been 4195;[†] Baptisms (adults 1376, infants 5483, not specified 1896) 8755; Marriages 2645; Burials (2975 in two parishes) 5817; Communicants (reported to the last Diocesan Convention in 132 parishes 7575, added in 78 parishes within the year 1244) 8819.

Contributions to the	Episcopal Fund,	$2023 38
"	Missionary Fund,	14,024 87
"	Diocesan Fund,	2342 38

The General Theological Seminary continues to receive the patronage and support of this Diocese. In the spring of the present year, a circular was addressed by the Bishop to the Clergy and Laity, requesting contributions in aid of its insufficient funds. The attention of the Convention was also directed to this subject in his annual address. In consequence of this, resolutions were passed by that body expressive of their interest in the Institution, and adopting a plan for the raising of funds.

Since the last General Convention, $1176 50 have been paid into the Treasury of the Seminary, by different congregations of the Diocese. In addition to this, the St. Thomas' Church Scholarship has been completed by the contribution of $1034. A library of text-books, and books of reference, containing more than 250 volumes, has been purchased for the use of the scholar on this foundation.

Under a Canon passed in 1829, but which was repealed at the last Convention, in consequence of the establishment of the Education and Missionary Society of the Diocese, nearly $1000 yearly was contributed to the support of beneficiaries in the Seminary. Several beneficiaries have been supported also by other congregations.

The late Mr. George Lorillard left a legacy of $20,000 to this institution.

The Green Bay Mission has been taken under the especial patronage of this Diocese. About $5000 has been contributed to this object since May, 1831, beside various boxes and packages of clothing.

The New-York Protestant Episcopal Missionary Society, which for many years has been the blessed instrument of incalculable benefit to the Church in this Diocese, has, within the past year, undergone an entire change in its constitution, and adopted education for the ministry as one of its objects. It is now the Education and Missionary Society of the Protestant Episcopal Church in the State of New-York. The Convention of the Diocese has approved its constitution and organization, and has confided to it the collection and distribution of all the funds which may be raised for the purpose of educating young men for holy orders, or for the support of missionaries. In consequence of this arrangement, the canon providing for the appointment of the Committee for Propagating the Gospel in the State of New-York, has been repealed.

The New-York Protestant Episcopal City Mission Society was established in 1831, having for its object the gratuitous provision of the ministrations of religion for the poor in the city of New-York. The Convention of the Diocese has committed to this Society, so much of the missionary concerns of the Diocese as relates to the city of New-York. The exertions of this Society have been crowned with signal success. A large and substantial brick edifice has been purchased, consecrated, and is now opened regularly as a free church, under the care of the Society's missionary. Sunday Schools, and a daily infant school have also been established.

Agreeably to arrangements made by the late Bishop Hobart, under the authority of the General Convention, the French translation of the Liturgy used in the French Church Du St. Esprit, has been carefully revised and inproved by the Rector, and a new edition printed.

The various societies connected with the Church continue in active operation. Sunday Schools, in union with the General Protestant Episcopal Sunday School Union, exist in almost every parish.

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[*] Grace Church, Providence, Rev. J. A. Clark, Rector, has since been consecrated.]

[†] This is exclusive of the Confirmations by Bishop Hobart, since the Convention of 1829, of which no record appears.

MISCELLANY.

THE WORLD BY WISDOM KNOWS NOT GOD.

"One should be a Lamb in private wrongs; but in hearing general affronts to goodness, blasphemy against GOD, or shallow witticisms on religion, they are asses who are not lions."
American "Churchman's Almanac."

ADOPTING this motto, and acting in its spirit, a writer in a late number of the Newfoundland Royal Gazette, whom we presume to be the valued correspondent at St. John's, the archdeacon of the Island, to whom we are so largely indebted, animadverts with deserved severity, upon the tone and sentiments of a pamphlet, issued from the office of the Gazette; entitled "Reflections on Cholera Spasmodica," by a Mr. William Carson, M. D. We give his animated piece nearly entire.

A most startling sentence occurs in the sixth page of the publication just mentioned. It is this: "This disease through our ignorance has been viewed as a mysterious visitation of Providence: and science, too often forgetting its own dignity, has fostered while it should have dissipated the illusion." Here at once, the writer is liable to the charge of the most unqualified arrogance. His *wisdom* is thrown into the scale to outweigh the *ignorance* of half the globe—of the most pious divines—of the most eminent physicians—of the most scientific philosophers—of the best men—of many of the greatest and wisest governments in the world—all of whom have *ignorantly* thought, and more *ignorantly* proclaimed to the world in public documents, that the Cholera, which is spreading desolation over the world, *is* to be viewed as a mysterious visitation of Providence. But what says William Carson, M. D.? "Ye are all ignorant fools with your notions of Providence! I, in the face of you all, stand forth, and say that Providence has nothing to do in the matter!"

But would to Heaven that arrogance were the only charge that could be brought against that sentence! It is couched in words too bold and too open to admit of any other construction than that it is the language of daring skepticism. He who believes the Bible will believe what he there reads of a general and particular providence to be true: He who believes the Bible to be the word of GOD, must believe in a providence—must acknowledge that it countenances and establishes the supposition that the Cholera is a visitation to scourge the earth for its wickedness. But it would be offering an insult to the common sense and *Christianity* of the community to heap up arguments against skepticism, which Leslie, Faber, and a host of writers, have so refuted.

What benefit to the body can this writer expect to accomplish commensurate to the evil which he may cause to the soul? Why labor to preserve the casket while he would mar the jewel that it holds! "Science forgetting its dignity has fostered," &c. Thankful should those be who hope for an hereafter and trust in an overruling Providence, that science has gloriously combated and defeated such writers as the one at present before us. The science he would patronize would, if followed up, be such as Voltaire, Hume, Gibbon, Paine, and other worthies patronized; which produced such glorious fruits in the French revolution, trampling the Bible under foot, rending all ties and all bonds, how sacred soever—that wrote its dogmas in human blood, and would have sealed its doctrines with the annihilation of every thing which man has ever held most sacred.

The belief in providence an *illusion!* Millions have lived and died happily in such an *illusion;* and millions yet unborn will be blessed in it. Oh! how heartless, how cruel must that man be who would wring the last sweet drop from the bitter cup of human life, by endeavoring to deprive man of that which alone can afford him consolation in his darkest hour. All, we may hope, of the inhabitants of the out-ports believe in an over-ruling Providence; and many of them, we may also hope, place their humble dependence upon Providence to shield them from "the pestilence that walketh in darkness, and the destruction that wasteth at noon-day." But this writer would tear from them that consoling hope—would consign them over to blind chance—would paralyze every effort—and leave them to a death-bed of doubt, despair, and darkness. These are the undeniable consequences of his skepticism, and he cannot get rid of the difficulties thereof. For if, as he asserts, the Cholera is not a mysterious visitation of Providence, it can be resolved into nothing but blind chance. Either GOD rules the world, or He does not. If He does, the pestilence has come by His command. If He does not, it has come by *chance,* and must be left to chance, and *man must be left to despair.* There is no medium between providence and chance in which the skeptic can find shelter.

And what does this writer offer in exchange for a trust in Providence? He offers a *science*—doubting, cold, and comfortless—the science of the "reign of terror"—the science which gives man no hope beyond the grave. Poor man! he has yet need to go to school, to learn. Men are not so weak as to accept the bargain that he offers: and we may fondly hope that all will turn from it with *loathing and disgust.* Science, forsooth! A wiser philosopher than William Carson, M. D., has written, "The fool hath said in his heart, there is no GOD."

What has been now written, has been written not in malice, but "more in sorrow than in anger." May he who has called forth these animadversions be wise, and embrace the *science* and *hope* of A CHRISTIAN.

USE OF TERMS.

REPORTING upon the character of a sermon, presented to the Presbytery of Erie, for alleged error in doctrine, a committee of that body thus speak of the use of terms:—

The Committee cannot forbear to express their decided disapprobation of the disposition so common and manifest in this sermon, to employ, in the expression of divine truth, terms derived from metaphysical science, instead of the language of the Bible, which has proved the fruitful cause of errors and controversies, which distract the Church, dishonor religion, hinder the success of the cause of CHRIST, and give occasion to its adversaries to rejoice.

CHRISTIAN CONTROVERSY.

THE love of controversy is hateful, the fear of it is pusillanimous. Both ought to be avoided by every rightly constituted mind. No man of his age engaged in it to so great an extent as Baxter, and yet no man spoke more against it. In both, he was sincere. He loved not controversy for its own sake, but he was frequently impelled by regard to truth, or what he considered as truth, to engage in what was most unpleasant to his Christian feelings. He sometimes erred in his judgment on these matters, but never was influenced by unworthy motives, or guilty of disingenuous conduct. He loved peace, and he loved his friends; but he loved truth more.—
Orme. *N. Y. Observer.*

PRINTING.

WHEN a Jew, who was a famous Dutch printer, brought to Constantinople printing presses, &c., to introduce the art of printing in that city, the Vizier caused him to be hanged, declaring that it would be a great cruelty that one man should enrich himself by taking the bread of eleven thousand scribes, who gained their living by their pen.—*Curiosities of Literature.*

THE EXTERNAL ACTS OF RELIGION,

BISHOP TAYLOR defines to be "1. Reading and hearing the word of GOD;—2. Fasting and corporeal austerities;—3. Feasting, or keeping days of public joy and thanksgiving." On all these his observations are distinguished by sound good sense and earnest piety. Even on fasting,—a duty now so much neglected, and to disquisitions on which so few will turn with any other feeling than curiosity,—the reasonableness of his rules will strike many, who, from carelessness or the habits of the age, are negligent of, or averse to a practice sanctioned by the constitution of our nature, the experience of ages, the injunction of all Christian churches, the example of all the good men of former times, of the apostles, and of the Son of GOD.—BISHOP HEBER.

TAYLOR'S HOLY LIVING.

To clothe virtue in its most picturesque and attractive coloring,—to enforce with all the terrors of the divine law its essential obligations; and to distinguish, in almost every initance most successfully, between what is prudent and what is necessary,—what may fitly be done, and what cannot safely be left undone,—this is the triumph of a Christian moralist—and this Jeremy Taylor has, in a great degree, achieved in his discourse on Holy Living.—BISHOP HEBER.

There is nothing for which people are so unwilling to spend money as the improvement of their minds and the promotion of religion.—*Norw. Intell.*

SYMPATHETIC PLEASURE.

We are so constituted also, that the sight of felicity, when it is not mixed with envy, is always connected with pleasing emotions, whether it is considered as possessed by ourselves or others; not excepting even the animal creation. For who can behold their harmless pleasures, the wild gambols of their young, rioting in the superabundance of life and excess of pleasure, without experiencing a momentary exhilaration. *R. Hall.*

Co-operation is better than applause.

SORROW

Is the offspring of guilt, but the parent of wisdom.—*R. Hall.*

Archbishop Whately.—The pen of this able prelate is not idle. Beside conducting the controversy in which his peculiar views on the subject of religious education in Ireland have involved him, he has lately published, "Thoughts on Secondary [not capital] Punishments, in a letter to Earl Grey; to which are appended Two Articles on Transportation to New South Wales, and on Secondary Punishments, and some observations on Colonization." The work has been very favorably reviewed in England, and the extracts which we have seen evince not only much deep study of the principles affecting the subject, but great familiarity with the facts in prison history, which illustrate it. He adduces our successful experiments at Auburn, Sing Sing, and Wethersfield, in support of the system of secondary punishments. The extract will, we think, be interesting to our readers, though perhaps not new to many.

"It is from the United States that the most extensive experience on this subject is to be derived; where a system has been adopted which combines solitary confinement at night, hard labor by day, the strict observance of silence, and attention to moral and religious improvement. These plans are enforced with great success at the prisons at Auburn and Sing Sing, in the State of New-York, and at Wethersfield, in the State of Connecticut. At sunrise the convicts proceed in regular order to the several workshops, where they remain under vigilant superintendence until the hour of breakfast, when they repair to the common hall. When at their meals the prisoners are seated at tables in single rows, with their backs toward the centre, so that there canbe no interchange of signs. From one end of the workrooms to the other, upward of five hundred convicts may be seen without a single individual being observed to turn his head toward a visiter. Not a whisper is heard throughout the apartments. At the close of day, labor is suspended, and the prisoners return in military order to their solitary cells; there they have the opportunity of reading the Scriptures, and of reflecting in silence on their past lives. The chaplain occasionally visits the cells, instructing the ignorant, and administering the reproofs and consolations of religion. The influence of these visits is described to be most beneficial; and the effect of the entire discipline is decidedly successful in the prevention of crime, both by the dread which the imprisonment inspires, as well as by the reformation of the offender. Inquiries have been instituted relative to the conduct of prisoners released from the Auburn penitentiary —the prison at which this system has been longest observed—and of 206 discharged, who have been watched over for the space of three years, 146 have been reclaimed and maintained reputable characters in society."

The design of punishment is by too many, in the warmth of an unreflecting benevolence, wholly misunderstood. Upon the principles which should govern the judicious philanthropist, the Archbishop speaks as follows:—

"Of the errors which we ought, [in the administration of criminal justice,] in all cases, watchfully to guard against,—there is none into which zealous philanthropists are more likely to fall, than that of studying too much the comfort of those sentenced to imprisonment for their offences. When, indeed, a man is committed to prison for trial, every comfort and indulgence, consistent with his safe custody, ought to be allowed him. But when imprisonment is the allotted punishment to a criminal, it is plain that it ought to be a punishment. *It might seem, in* the abstract, mere trifling to insist on this; but it is found, in practice, that several circumstances tend to keep it out of sight. First, the plea of humanity is so specious, as often to be insincerely resorted to by popular declaimers, for the sake of recommending themselves to the unthinking multitude. Secondly, the feelings of real humanity will often blind the understanding, and bias the judgment, of the unreflecting. And thirdly, ignorance of the habits and modes of life of the laboring classes, is liable to deceive one who is inexperienced as to what their comforts and discomforts consist in. Humanity in punishment, *i. e.*, care to avoid the infliction of any useless suffering, is one of the points which I have mentioned as claiming our attention; but though no one can have, strictly speaking, too much humanity, it is very possible to be led by an injudicious and misdirected humanity. Neither compassion, we should remember, nor any other feeling of our nature, is, in itself, either virtuous or vicious, but only so far as it is or is not under the control of sound principle, and under the guidance of right reason. But the word 'humanity,' being applied loosely and indiscriminately to the feeling, and to the virtue, leads, in many cases, to such conduct as is absurd and pernicious. Those who act from feeling, and not from principle, are usually led to show more tenderness toward the offending than the unoffending: *i. e.*, toward the culprit, who is present, and the object of their senses, and whose sufferings or apprehensions they actually witness, than the absent, unknown, and undefined members of the community, whose persons or property have been endangered by him. We feel for an individual, especially if before our eyes, even though guilty; for the public no one has, or can have, any feeling. Public spirit, therefore, implies a benevolent habit; and that combined with something of reflective abstraction. No doubt, every kind and degree of suffering which has no tendency either to deter offenders or to reclaim them, or which exceeds the benefit thus produced, is so much pure evil, which we should sedulously guard against. But the infliction of such punishments as are indispensably necessary to repress crime, is the truest humanity. In fact, if it were our business merely to make punishments as little disagreeable as we can, and to study the comfort of those sentenced to imprisonment,—if it were this, and only this, that humanity requires of us, it would be a much shorter and easier plan to pull down the prisons at once, and abolish our criminal laws altogether."

From a copy of Bishop Whately's work, lately received by a valued correspondent, which has been promised us, we hope to make further extracts.

MISSIONS.

From the (Newfoundland) Royal Gazette.

BISHOP OF NOVA SCOTIA'S VISITATION OF THE ISLAND OF NEWFOUNDLAND.

Under this head in our last number was an extract from the late Missionary Sermon of the Venerable Bishop White, upon the character of the Church, expressed in the figure chosen by our Saviour to convey the idea of its future extension, and unlimited and wondrous growth,—the minute seed expanding into the tree with wide-spreading branches, for shade and shelter. The details which follow, and which were promised last week, must recal that figure, and prove its truth, and fitness. The obliging friend to whom we owe our file of the Gazette, will not be surprised, at our setting up for reformers, so far at least as to substitute, in copying the account, a phraseology consistent with our prejudices not only, but our principles.

Bishop Inglis arrived at St. John's, Newfoundland, on the 3d July last, in the British Government Vessel, the *North Star;* accompanied by Charles Inglis, Esq., who is acting Secretary for his father. It was gratifying to those who had the pleasure of making the Bishop's acquaintance on his former visit to this island, and to the many in this town who have known him longer, to observe that the last five years, in which, since his last visit to Newfoundland, the Bishop has been so laboriously and incessantly engaged in similar visitations, have not diminished his apparent health and vigor. The whole of Wednesday, the 4th, was employed by the Bishop in receiving and returning the visits of those gentlemen who were anxious by an early call at the Archdeacon's residence, to testify their respect for their Diocesan; and, as the narrow passage which was left by the ice at the mouth of our harbor, would have rendered the working of the frigate through the Narrows a somewhat hazardous experiment in the then state of the wind, an engagement which had been made for the Bishop's holding a Confirmation at Petty Harbor, on Thursday, the 5th, was altered, so that this day and the following, were alike employed by the Bishop in profitable intercourse from house to house. The Bishop, with his usual anxiety to stimulate useful exertion, did not omit to favor each of the teachers of the St. John's Church Sunday Schools with a visit, and it was gratifying to them, as it was to others, to remark the readiness with which their circumstances and connexions were recalled, with their countenances, to his recollection. He, also, devoted a short time to the inspection of the Charity Schools which are under the care of Mrs. Haire and Mrs. Long. The evening of Friday, the 6th, was passed with the teachers of the Sunday Schools, and a few of their friends, at the residence of the Archdeacon, and, immediately on their departure, the Bishop re-embarked, that he might avail himself of the first shift of wind for proceeding to the settlement of Pouch Cove.

Before the inhabitants of St. John's had generally risen on Saturday, the 7th, the North Star was on her way with the Bishop and the Archdeacon, to Pouch Cove, near Cape Francis.—Here a neat little church and an enclosed burial ground, were ready for consecration, and a humble group awaited the administration of the solemn rite of Confirmation. The Bishop, with the Archdeacon, and Mr. Charles Inglis, effected a landing at this settlement in a boat about 6 P. M. They were received by the orderly inhabitants with every testimony of deep respect; a few hours were employed in the solemn services of setting apart the church and burial ground for ever from profane and common uses, and in the administration of Confirmation, for which latter rite twenty-eight persons, whose deportment was marked by seriousness and devotion, were presented by Mr. Thomas Wood, the catechist stationed in this settlement by the *Society for the Propagation of the Gospel;* and, by 10 P. M., notwithstanding that a fog almost obscured the vessel in the distance, the boat, which conveyed the Bishop, again reached the North Star. By daybreak of Sunday, the 8th inst. the North Star was within sight of Harbor Grace, off which she anchored at 10 A. M. The Bishop proceeded thence in a boat to Carbonear, at which place 19 persons were admitted to Confirmation. Seventy-seven persons, equally serious in deportment with the former, were confirmed, on the evening of the same day, in the church at *Harbor Grace,* whence the Bishop returned to the ship for the night.

On the morning of Monday the 9th instant, as the North Star was prevented moving from her anchorage, near Feather Point, at Harbor Grace, by fog and calm, the Bishop proceeded in a boat to Island Cove, and Bread and Cheese Cove, settlements about two miles apart from each other, having a neat church in each, and situated about eight miles from Harbor Grace. He was met here by the zealous missionary of Harbor Grace, who had gone round, by land, at an early hour, to prepare the people for the Bishop's visit, and to take a part in the interesting services of the day. Here the church itself was consecrated, on the petition of the inhabitants, who entered into a pledge that they would, by next spring, complete the ceiling, and other unfinished parts of the interior, by adding their own labor and contributions to the liberal grant of £10 sterling, which was advanced by the Bishop, to aid them in their laudable purpose: twenty-three persons were confirmed, and the burial ground, which was enclosed, solemnly set apart, as a place of interment, for ever, according to the rites and ceremonies of the Church of England.

Considerable confusion and alarm was excited, during the performance of the solemn services at St. Peter's Church, Island Cove, by the interruption occasioned in the congregation, from a messenger having been despatched from beyond Bread and Cheese Cove, with the unhappy intelligence that a child which, in the absence of its mother at the more distant of the two churches, had been left in the care of a little girl, had had the fingers of one of its hands entirely chopped off through an accident. In the uncertainty which attended such an event, announced only in whispers, in an assembly of mothers, who had, most of them, left unprotected children at home, it was natural that the mind of each should revert, with anxiety, to the children she had herself left. On the Bishop's announcing the real cause of the disturbance their anxiety was calmed; Mr. Charles Inglis, the Bishop's son, immediately repaired with a prompt benevolence, to the settlement in company with the mother, and was instrumental in rendering material assistance to the child; while the Rev. J. Burt, with his usual alacrity in duty, was equally happy in contributing to the consolation of the afflicted relatives.

On the evening of the 9th, the Bishop having left his son behind him to attend to the little sufferer during the night, reached, in a boat, Back Cove, which is close to the residence of the Rev. Charles Blackman at Port de Grave, with whom the Bishop, the Archdeacon and the Rev. J. Burt were hospitably entertained during their stay.—On the 10th, the Bishop passed through the settlement of Bareneed, which, from the absence of the greater number of its inhabitants upon the fishery, resembled a deserted village, and could scarcely have furnished a congregation, to Bay Roberts, the church of which place the Bishop consecrated by the name of St. Matthew's Church, and confirmed in it 30 persons. In the evening of the same day, the Bishop held full service and a Confirmation in the mission church at Port de Grave, where a hundred and thirty-three candidates for Confirmation were presented by the Rev. Charles Blackman. The appearance of so great a number of persons who were about solemnly to renew their baptismal engagements, in a strength superior to their own, was most interesting.—When those candidates for Confirmation who had been duly prepared for its reception were invited to draw near to the altar, and to kneel down to prayer, the open space before the communion table and the entire middle aisle of the church, were gradually filled with kneeling supplicants, whose reverent demeanor must have impressed all who were mere spectators, with a portion of their own deep seriousness, and could leave no doubt upon the minds of any present, that such prayers were, at that solemn moment, poured forth,—such resolutions formed,—and such aid implored, as must exercise a most salutary influence upon the whole future lives of many who were thus admitted to the full privileges of the Church's communion. Here, as at Bay Roberts, on the former part of the day, and at Island Cove and Pouch Cove, on the preceding days, the Bishop exhorted the confirmed persons, in an affectionate and familiar address from the altar. The strain of these addresses was less formal, and their style more plain than those of any written exhortation could have been. The topics used were most suitable to the occasions, and most calculated to impress the audience at once with a sense of the deep importance of the engagements which they had recently undertaken; with a respect for the instituted means of grace, which they so largely enjoy within the Church; and with due reverence and love for this their spiritual Father, who has engaged in the visitation of these distant members of his Diocese for their edification and establishment in the faith.

On the afternoon of the 11th, the Archdeacon crossed from Port de Grave to the south shore of Conception Bay, to prepare the people upon that shore for the Bishop's visit to Portugal Cove.

On the 12th, the Bishop, attended by the Rev. John Burt, and the High Sheriff, David Buchan, Esq., crossed from Port de Grave to Portugal Cove in Dr. Stirling's excellent sailing boat. He arrived most opportunely just at the close of an early preparatory service, which had been conducted at the church by the Venerable the Archdeacon and the Rev. Henry James Fitzgerald, M. A., of Windsor University, Nova Scotia. As soon as the procession could be formed, the Bishop, in his Episcopal vestments, preceded by three clergy in their canonical habits, and followed by the members of the choir and all the Protestant Episcopal inhabitants of this place and adjoining settlements, who were not engaged in the fishery, walked in the most orderly arrangement toward the new church. Upon the procession's reaching the causeway, which is raised from the public road, near the Newfoundland Society's schoolhouse, the 1st and 4th verses of the 100th psalm were very reverently and sweetly sung in the open air, by the members of the choir, assisted by the singers of St. John's Church, who had kindly travelled from town to lend their aid in the solemnities of the day. At the close of these verses the Bishop entered the church. On the Bishop's seating himself at the altar a petition for the consecration of this new and unique church, the plan and arrangement of which must be much admired, was presented to him, and read by Mr. Thomas Wood, on behalf of the Archdeacon and the Protestant Episcopal inhabitants. He then declared his readiness to go on to the consecration of the church, according to the prayer of the petition, and the impressive ceremony proceeded. The sentence of consecration was read by Mr. Charles Inglis, and an appropriate hymn (the 105th,) from the selection sanctioned by the Protestant Episcopal Church in America was sung. The Rev. J. Burt then read the prayers and proper psalms (Ps. 84, 122, 132,) and the Rev. H. J. Fitzgerald the appropriate lessons, (1 Kings viii. 22–62, and Hebrews x. 19–26.) The Bishop intermixed, in their proper places, particular prayers appointed for the occasion; after the 2d lesson the Archdeacon officiated, at the elegant font which occupies a distinguished place in this new church, at the impressive sacrament of the baptism of two infants. In the course of the service the *Te Deum*, the *Jubilate*, the collect *Prevent us*, [*Direct us*] from the Post-communion service, and a part of the cxixth Psalm (verses 9–12 and 16th) were admirably sung and chanted by a choir of superior order, and sixty-seven persons of most serious deportment were confirmed, whom the Bishop dismissed with a most solemn and suitable address, and a most affectionate benediction. An entirely new flag, decorated with the arms of the see of Nova-Scotia, the execution of which does very great credit to the artist, Mr. Eagar, our respected townsman, was hoisted, for the first time on this occasion. A beautiful enlarged copy of the celebrated head of our Saviour, by Carlo Dolci, presented by one of the ladies of St. John's, who was present, adorned the altar, and was very justly admired; and the number of visiters, among whom were his Honor the President and Mrs. Tucker, who, in spite of a lowering sky, a damp atmosphere, and an almost incessant gale of wind, arrived from St. John's in the course of that, and the preceding day, to witness the impressive ceremonies and to pay their respects to our Diocesan, before his progress further northward, will make the day of the consecration of the neat little Church of St. Bartholomew a memorable one in the annals of Portugal Cove. We must not omit to mention also that great credit is due to Mr. Goff and his daughter Mrs. Blackler for the great attention which they paid to the comfort of their numerous guests.

(*To be continued.*)

COMMUNICATIONS.

For the Churchman.

VACANT BISHOPS.

Mr. Editor,—It is not with a view to awaken a controversy, that is now happily settled, that I introduce into your columns the subject of a bishop's separation from his diocese, nor yet to throw light, (even if I were able,) on a subject which, in the late discussion, appeared involved, from the novelty of the case, in much doubt.—The resignation of a bishop for the future, is to us a question ruled. The Canon regulates the mode and the manner of it; but the light in which Bishop Chase stands before us is still an open question, and no doubt the Church will soon be called upon to decide, either individually or officialy, what are the limits of his Episcopal powers, and under what sanction his acts and ordinations are to be received. It is with a view to the settlement of this, while it is still a supposed case, and therefore before names and party feelings can be brought to bear upon it, that I trouble you with this communication, to bring out those whose judgment has most weight. In the meantime I give you my own.

In what light is Bishop Chase to be regarded? Is he a canonical bishop? Are his acts and ordinations valid? These are questions that must (if he lives) soon be discussed and settled. I answer, Bishop Chase is "Episcopus vacans"—a bishop without a diocese. If the objection be made that our canons, until the one just past, recognise none such, and therefore he is not a canonical bishop, I answer that canons are made to meet actual cases, therefore such a canon existed not till called for, but still it presupposes principles; and as the canon itself cannot have an "ex post facto" operation, the case upon which it has arisen is to be decided upon those principles, i. e. upon the general principles and practice of the Catholic and Apostolic Church, of which our own is but a member.

Now here principles and authority seem to me clear. A bishop may stand before the Church in three distinct conditions. I. As possessed of canonical jurisdiction, which, although it may be said to be his only true and rightful condition, is unquestionably not his only possible one.

II. As deposed, and thus forbidden by the laws of the Church to exercise any function of his office.

III. As *vacant*, by which is meant, in the canonical sense, one who has not obtained or who has lost possession of a diocese, by any other means than a sentence of deposition.

Under the last of these it is obvious the case of Bishop Chase falls. Now, the practical question is, What are the powers of Bishop Chase as a vacant bishop? or in canonical language, *Has he mission?*

At his consecration he unquestionably received it. What has taken it away? What has limited it? In its gift it was limited only by the law of God and the Canons of the Church. Has it any other limit now? Certainly not. The only change has been that then he had specific jurisdiction, which now he has lost, to all beyond the Diocese of Ohio. Bishop Chase is now as he was then, a Christian bishop, whose acts are good, if duly recognised by those who have canonical jurisdiction in the place where they are exercised.

To this agree the early canons and councils of the Christian Church. A vacant bishop may have the chair, title, and exercise of the Episcopal office, with the knowledge and consent of the bishop in whose diocese he lives. (*Canon Apostol.* xxxvi. *Concil. Antioch.* Canon xviii.) He may teach, preach and ordain with the same consent. (*Concil. Antioch.* Canon xviii.) and of his right to consecrate, there can be no doubt, since—not to speak of the disputed character of Bishop Provoost in our own Church—our whole Episcopate hangs upon it, through the English line of succession, as derived from Bishop Parker, who was consecrated Archbishop of Canterbury on the accession of Elizabeth. His consecrators, Barlow, Scory, Coverdale and Hodgkins, were all "bishops vacant." Barlow had resigned his see of Bath and Wells; Scory had been expelled by royal authority from the see of Chichester; Coverdale had been uncanonically ejected by the same tyrannical abuse of power, and Hodgkins had quitted his through the pressure of those troublous times.

But further, and which is probably more to the point, Bishop Chase has power to go among the heathen or elsewhere beyond the limits of our organized Dioceses, and there preach, baptize, ordain, and found churches, over which, if elected, he may preside, and be received into union with our Church, if no express canonical objection exist to the same. Among the parallel instances which the history of the Church furnishes, the nearest perhaps is that of Amandus, the Bishop of Utrecht, in the seventh century, who resigned his see in order that he might preach to the Gentiles, and the conversion of the low countries was the result of his *uncanonical* as some may term them, but certainly *Christian* labors. Indeed at that time, the ordination of bishops *sine titulo* was no uncommon thing, in order that they might be free to obey that primitive call, upon which their divine mission in all ages rests, and of which all subsequent ones are but limitations on the ground of human expediency; viz:—"make disciples of all nations—preach the Gospel to every creature." M.

THE CHURCHMAN.

SATURDAY, DECEMBER 1, 1832.

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year, is the present price per annum of subscription to this paper. It is hoped that the assurances which led to this change in our *terms,* will be realized, in large accessions to our subscription list

Bishop Doane's Visitation.—The Bishop of New-Jersey proposes, with the Divine permission, to accomplish the primary visitation of his Diocese in the following order:—

Sunday, Dec. 2d, morning, Newark,—afternoon, Belleville; Monday, 3d, morning, Paterson,—evening, Orange; Tuesday, 4th, afternoon or evening, or both, Morristown;* Wednesday, 5th, evening, Newton; Thursday, 6th, morning, Hope, Warren Co.—evening, Belvidere; Friday, 7th, morning, Knowlton; Sunday, 9th, morning, Elizabethtown,—evening, Amboy; Monday, 10th, morning, Woodbridge,—afternoon, Piscataway; Tuesday, 11th, evening, Trenton; Wednesday, 12th, morning, Burlington,—evening, Mount Holly; Thursday, 13th, morning, Colestown,—evening, Camden; Friday, 14th, morning, Berkely,—evening, Swedesborough; Saturday, 15th, morning, Mullica Hill; Sunday, 16th, morning, Salem,—afternoon, Pennsneck.

* As the Bishop expects to travel in public conveyances where they can be obtained, and as he is not in all cases acquainted with the hour of their arrival at the designated places, he leaves it with the clergy in some instances, to fix the time of the day when he will officiate.

The Banner of the Church has added its subscription list to ours; and the patrons of that paper will receive the Churchman till the close of our present volume, as an equivalent for the numbers of the Banner of right due them, by the terms of their subscription to its second volume. The individuals upon whom rests the responsibility and the care of continuing the Churchman have received the token of approbation and confidence, and of a desire *to co-operate* with them in their labors for the Church,—which is furnished in this unsought and unexpected arrangement, with the most lively satisfaction. Their *aim* is to promote the edification and prosperity of the Church at large; and their *desire* to "strive together" with *all* their brethren, "for the faith of the Gospel." They are not conscious of any thing in their past course inconsistent with this avowal; they trust there will be nothing in their future procedure.

Our portion of the universal Church is extending its borders, and bringing into active exercise energies which had slumbered till their very existence had been questioned. A sense of their great privileges, and of the high trust committed to them, now animates a large class of its members, and the spirit is diffusing itself among their brethren. New enterprises for extending the knowledge of the Redeemer, and the means of the soul's salvation are constantly planned among us, and find supporters.

That the press, and in an eminent degree, the periodical press, has been employed and blessed as a principal instrument of the divine providence in promoting these results, may we think be most safely said; and in this fact we find an argument for urging its peculiar claims to the hearty patronage of the members of our Church. And may we not entertain the hope, that the confidence of our brethren of the Banner will be imitated in a manner as encouraging, by the extension of countenance and cordial co-operation to the Churchman, and the institution from which it issues?

Our own gratification, in the increase, anticipated from this transfer, of patronage and usefulness to the Churchman, may well be qualified by the painful consciousness of what is and should be expected, in the bearer of such a standard, and the successor of such champions.

But in our hands the banner has been placed unasked, and "in the name of our God, we" too "will lift it up," and we will not distrust, that by His blessing, while we are called to bear it, its course shall still be onward, and its honor undiminished; that the Churchman will not be found unworthy to unfurl the banner of the Church.

We stop the press, and postpone a portion of our matter already in type, to give place for the following from the valedictory number of the Banner of the Church, just received.

VALEDICTORY.

The Editors of the "Banner of the Church" are reluctantly constrained, by the course of providential circumstances, to suspend from this date the publication of that paper. The conclusion is on their own part as unlooked for, as it can be on the part of their readers. It was their purpose and their hope, and but very recently was so declared, long to labor, in humble dependence on the divine blessing, in the promotion of the cause to which their hearts are devoted, and their lives are pledged,—the sacred cause of "Evangelical truth and Apostolic order." By the divine arrangement, it has been ordered otherwise. The servants of the Church, by the solemn obligation of their ordination vows, it is not for them to choose the place or kind of service. Enough for them, if they may be permitted, while life remains, to spend themselves, and be spent in His cause;—enough for them, if He will bless their feeble efforts, and turn them to His glory.

In another paragraph it will be seen, that in thus bringing their labors abruptly to a close, the Editors are not unmindful of their duty to their generous Patrons. The proposal there stated, will, it is hoped, be generally, if not universally, acceded to. Wherever it shall be, they are certain that it will afford complete satisfaction. They commend the "Churchman" with unfeigned and perfect confidence to all who love the principles to which its columns are devoted. In ability, in zeal, in fidelity, in irreproachable integrity, and pure devotion, as Christians and as Churchmen, its Editors are worthy of all commendation.

In conclusion, it only remains to express the editorial farewell. Wherever the Editors may be, the principles which have actuated, and the institutions which have engaged their former labors, will still be held dear as the apple of their eye. It is their joy and pride to know, that, however separated by place or circumstance, such a union of desire and effort will bind them in a bond indissoluble with all who truly love the Church of God; and it is their priceless hope, that the communion of the Saints made perfect in heaven, may for ever unite them with those whom they have loved and served on earth! And now, brethren beloved, we commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance with all them that are sanctified. The God of peace, who brought again from the dead our Lord Jesus Christ, the great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever. *Amen.*

TO OUR FRIENDS AND SUBSCRIBERS.

The publication of the "Banner of the Church" having been suspended for several weeks longer than was anticipated, is now resumed once more, *and for the last time.* In determining to discontinue the enterprise, at the present stage of it, the editors are well aware that they subject themselves to considerable pecuniary and other sacrifices; but they yield to the force of circumstances which have occurred in the interval, and which seem to leave them no other alternative. In the meanwhile, however, they have not been unmindful of their duty to their patrons; and have succeeded in effecting such an arrangement as, they trust, will be entirely satisfactory. The conductors of "The Churchman" have undertaken to supply all their subscribers with the remaining numbers of its present volume, now advanced to the *thirty-sixth number*, at the subscription price of the "Banner." This periodical is issued from the Protestant Episcopal Press, in the city of New-York, and enjoys facilities for the prompt diffusion of ecclesiastical intelligence, which are unrivalled in the United States. Above these advantages, it is conducted with an increasing ability and interest; and by a coincidence, which will be appreciated at this delightful season of the Church, it will be furnished to our readers, precisely at the commencement of our ecclesiastical year.

The subscription list of the "Banner of the Church" will therefore be immediately united with that of "The Churchman," *with the express understanding that the latter is to be attended with no difference of expense to our subscribers for the present year, except what may be occasioned by difference of distance in postage.* Considering the relative sizes of the two papers, and the difference in their terms of subscription, we trust our subscribers will be disposed to regard the exchange as an ample equivalent, and that they will not increase our present pecuniary responsibilities by rejecting the proposal. Even in those cases where our subscribers are already subscribers to "The Churchman," we need not suggest the various ways in which a duplicate may be rendered valuable in promoting the interests of "evangelical truth and apostolic order." Still, however, if there be any who are unwilling to acquiesce in this arrangement, their money will be refunded on application to the present publishers, or, if their subscriptions are not yet paid, they will please to signify their intention, by the earliest opportunity, to the conducters of "the Churchman,"—who are also authorized to receive payment of all subscriptions to the "Banner" for the present year.

Patrons *to both papers,* we beg leave to suggest, may, in most cases, with little trouble, add to our list, by procuring subscribers for the duplicate number, which will be sent them until notice of a wish to the contrary be received at the Press.

Fostering Unwarranted Prejudices.—Our readers will remember an article in the Churchman of week before last, on the subject of the following editorial remarks from the last Episcopal Watchman. All know how easily prejudices are fostered, and how little is necessary, if furnished from the proper source, to perpetuate them. We ask only fair dealing, and opportunity to present the claims of the Church to the *understandings* of our countrymen; and do not fear the results.

The *New-York Observer*, in reply to the remarks which we made two weeks since, respecting an article in that paper, about '*Rowland Hill and the Bishops,*' disclaims any intention of casting odium upon the American Episcopal Church, and declares that the suspicious arrangement to which we adverted was purely the result of accident.

To our observations on the character and credibility of the anecdote, the Observer says nothing, but copies a part of our article in such a manner as to convey the idea that it had copied the whole. We are not disposed to multiply words on topics of this sort, and we should suffer the matter to rest here, did we not believe it to be connected with considerations far more important than the opinions of any mere private individual.

The Observer is inclined to smile at the idea, that we should regard the publication of the anecdote in question, as affording any evidence of a disposition to assail the Church!

"As the Watchman is in yankee land, he will permit us to answer his questions by asking others. We ask then, When our correspondent, who has given him so much offence, [in his letter from Edinburgh, published a few weeks since,] stated that the ministers of the established Church of Scotland were more obstinately opposed to Reform, and attached to the abuses growing out of a union of Church and State, than their brethren of the Church of England, did he intend 'that some part of the odium which he was thus casting' upon the Scotch *Presbyterians*, 'should light upon' the *Presbyterians* of the United States? When we inserted, a few months since, a document which showed that the planters in Jamaica who were persecuting the Methodist and Baptist missionaries, were disposed to reward the Presbyterians for their cold-hearted conduct in standing aloof from their suffering brethren, did we intend to leave the impression that Baptists and Methodists in the *United States* would be more willing than Presbyterians to suffer in the cause of civil and religious liberty, and that Presbyterians *here* would be found on the side of tyrants? No. Our readers understand very well that the conduct of religious sects in Jamaica is no fair rule for judging religious sects in the United States; and that American Episcopalians and Presbyterians, cannot be justly made to suffer for the sins of their brethren of the same name in England and Scotland."

Can it be that the Observer is serious in these questions? Or does he mean to shuffle off the difficulty without meeting it fairly? Is there the slightest resemblance, *as to liability to misconstruction*, between the publication in the Observer of an article reflecting on the Scotch Presbyterians, and the publication of a gross article abusing the English Bishops? Does it make no difference that the Observer is a *Presbyterian* paper, devoted more particularly to the interests of the *Presbyterian* denominations? Is it usual for an editor to publish articles with the *intention* of discrediting *his own* party or sect? or so very unusual for him to be influenced (though perhaps unconsciously) by a disposition to "assail" an *opposite* sect or party? The questions, then, when answered, contribute nothing to his defence.

We now beg leave to put a case which we believe to be strictly in point. Suppose that the Episcopal denomination were the dominant 'sect' in this country, and that the Presbyterians and Congregationalists, though a small body were rapidly increasing in numbers. Suppose it were a common thing to find the friends of the Episcopal Church endeavoring to impede the growth of the two other denominations by exciting suspicions in the minds of the common people that they retained all the errors and abuses of the foreign sects from which they are descended. And finally suppose that while attempts were being made on all sides to magnify the errors and abuses of those foreign sects, for the sake of effect at home, an Episcopal editor should publish a vulgar, and ungrounded story respecting their luxury and selfishness. He might publish the article without reflection, or because it exhibited the eccentricity of an individual. It might be a mere defect of taste—a mere disposition to *believe easily* any little piece of malice respecting those foreign sects, without any unfriendly feelings toward the sects of the same name in this country. Still from the very nature of the case his conduct would be liable to suspicion, and he would probably be charged with a disposition to 'assail' *unfairly* the Presbyterians and Congregationalists in the United States. An article which, considered by itself, would be of no sort of consequence, becomes important from the circumstance that similar things are every day said with a view to injure our Church.

Now what are the facts? We doubt whether there are twenty country clergymen of the Episcopal Church in the United States, who will not tell you, and tell you truly, that they have been 'assailed' in their respective parishes, with insinuations that the Episcopal Church is 'a rag of popery,' that, coming from arbitrary and tyrannical governments, it is unfriendly to the genius of our institutions, and that its Bishops are luxurious drones or lordly tyrants! Is proof wanted? "Why, the Episcopal Church *uses forms*, the minister *wears a surplice*, and there are Bishops with lawn sleeves—what do you want more!" He must know very little indeed of the history of religious controversy in this country, who does not understand the influence which such insinuations have with ignorant people. We are of course far from believing that the intelligent, high-minded, and conscientious members of the Presbyterian and Congregational Churches have entered into a conspiracy to crush the Episcopal Church. We know better. We know very well that in a vast system of operations it is impossible for the leading and influential actors to control all the subordinate agents—prejudice and bad passions will be at work in spite of them. But when a Presbyterian editor publishes an article like the one which we copied two weeks ago from the Observer, he assumes an equivocal position, and renders it doubtful to which of the above-mentioned classes of persons he must be considered as belonging.

We do not address these remarks to the Editors of the New-York Observer in particular. We fully believe, that had they considered the circumstances to which we have adverted, they would not have given the story of their correspondent to the public. Our observations are intended to show that there is nothing wonderful in the circumstance, that 'trifles' are sometimes taken as evidence of a deep rooted and bitter hostility to the Episcopal Church.

TRIBUTES OF RESPECT, to the memory of the lamented student, whose early death was noticed in our last, have been sent us for insertion, from the Sunday School Society of which he was a useful and deeply beloved member, and the Philolexian Society of Columbia College. Such testimonials are gratifying, and peculiarly as they attest the power of true moral worth, to command desirable esteem. The publication of these is declined for reasons of a general nature. The notice promised last week will appear in our next.

LENDING LIBRARIES—CITY MISSION.—The interest felt in our City Mission, will secure attention to the subjoined report of the Librarian of the Lending and Sunday School Library of the Church of the Holy Evangelists. The diffusion of Christian knowledge, through this instrumentality, we need scarcely again observe, is one of the most efficient means of instruction that can be devised. The amount of good which has thus been effected by the great and venerable Society for Promoting Christian Knowledge, of the Church of England, in almost every portion of the globe, defies all calculation. It has been extensively employed in some parts of our own country, by other denominations, latterly,—and many of our readers will remember the early and successful efforts of Dr. Bray, in the infancy of our own Church in this country, for the supply and establishment of permanent religious libraries, the benefits of which are, to this day, we believe, largely experienced. Individuals, too,* have opened rooms for reading, and furnished them to the limit of their ability with valuable works, for the dissemination of right information, and to stimulate research:—and all these with the happiest results. *We* are peculiarly a reading people, and it is on all accounts desirable that we should continue such. Whilst works, therefore, of a pernicious tendency are in most wide circulation, and so accessible to all, a remedy adapted to the evil should be put into active operation. It should be remembered, however, we again remind our readers, that it is chiefly by works of a decidedly religious character, of sound principles, and a practical tendency, that much good can be effected. Contributions of volumes of this class, either for the existing Library of the City Mission, or that now forming under the direction of Professor McVickar, in the north-eastern section of the city, will be gratefully received, directed to the "Library Committee," at the Depository of the Press. The opening of this new library, in the wide but almost untrodden field of usefulness presented in the district chosen for its location, will secure for this new call, we are persuaded, the prompt attention of Churchmen. Many a volume now lying useless on the shelf, may by this means, be sent forth as an instrument of the greatest blessings.

REPORT.

To the Reverend J. M. Forbes, Secretary of the Library Committee.

The Librarian of the Lending and Sunday School Library of the Protestant Episcopal City Mission Society for the district C.,† reports in compliance with the 10th Article of the Constitution, as also with the rules and regulations of the Library Committee:—that at the date of his first communication he reported 258 volumes, 109 readers, and 216 applications for books.

There have since been added to the library 74 volumes, making a total of 334 volumes, which are now distributed among 219 readers. The number of applications for books during this quarter is 1481.

Early in June the Superintendent and Librarian had a table seven feet long and four feet wide made, and covered neatly with a baize, and placed in the large school-room near the Superintendent's desk, on which are now placed nearly all of the Episcopal religious newspapers, magazines, reviews, reports of the different societies attached to the Episcopal Church, and generally such other works as will afford instruction or information of the Church. To this table, as a reading-room, the visiters of the school, and all other persons, who may wish to avail themselves of these advantages, have been invited.

The Librarian conceives this to be a fit occasion to call the attention of the friends of this most noble and interesting charity, to the fact, that his means will soon be inadequate to supply the increasing calls which are made for books; as he has, at this present moment, 219 readers, and only 334 volumes, several of which, are works not well adapted for general use, although exceedingly valuable as works of reference. He, therefore, begs leave to suggest to the Library Committee, the propriety of bringing the claims of this society before the notice of its friends as speedily as possible.

Since the date of his last report, it has pleased ALMIGHTY GOD to afflict our city with an awful visitation, destroying thousands of our fellow-citizens of every age, sex, and condition; and the mournful consequence of this most grievous calamity has turned the attention of many to the study of serious and religious books, and their hearts and minds are now in a proper frame to be imbued with sound religious knowledge, and works of this character are eagerly sought after and are greatly needed at this time. All of which is most respectfully submitted.

GEO. C. MORGAN,
Librarian.

New-York, October, 1832.

Higher theological works are very much needed for the use of young men preparing for the ministry, in the western and south-western states. Any such which can be spared by our readers, will be carefully and with great pleasure forwarded from the Press, to the proper authorities in Kentucky, Ohio, and Tennessee.

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* We allude principally to Dr. Cooke of Lexington.

† The district in which the Mission Church is situated.

BIBLE CLASSES: CATECHISMS.—The late editor of 'The Presbyterian,' on retiring from the charge of that paper, takes occasion to record, at length, his views of clerical duty, as it is affected by the present condition of the religious world. From his remarks, we extract the following judicious paragraph. The readers of the Churchman will remember the editorial remarks to the same effect in an early number of our paper.

We would, in the most earnest manner, bespeak the attention of our ministering brethren to the youth of their congregations. We know that much is done for the instruction of this interesting portion of their flocks, by means of Bible Classes and Sabbath Schools. But while the young are thus led to a tolerably general acquaintance with the Scriptures, especially with the historical parts of Scripture; it is to be feared that, in too many instances, the knowledge thus imparted is much weakened in its effect, from its not being connected, or presented with regard to system. It is well known, that a series of propositions, or facts, however important, if not connected in the mind, and arranged according to their relations to fundamental principles, are easily forgotten, and if not forgotten, are yet less easily and successfully applied to practical purposes. On this account, we think that catechetical instruction should be called in as a most important auxiliary; in the course of which the Catechisms of our Church, Shorter and Larger, should be diligently and thoroughly committed to memory, by our children and youth, and carefully and clearly explained by their instructers, especially by their pastors. In this course, the Scripture proofs should, at a proper stage of proficiency, be committed and repeated by the learners, and the validity and authority of these should be deeply impressed upon their minds.

LITERARY.

Remarks on the Influence of Mental Cultivation upon Health. By Amariah Brigham. Hartford: F. J. Huntington. 1832. 12mo. pp. 116.

THE volume of Mr. Brigham may be regarded as an important contribution to the class of works on education, chiefly, we think, on account of the large collection of valuable facts and opinions which it contains, upon the subjects of which it treats. That physical education has been greatly neglected in our country, is a fact, we believe, freely admitted; and that the system of very early instruction now generally adopted may not be the best for securing the most perfect and healthful development of the mental and physical powers, is very probable. But it must never be forgotten, by writers upon education, or rather it should ever be the leading thought in all their reasonings upon the subject, that men are fallen and corrupt beings; and that the highest perfection of their natures is to be sought in the elevation of their moral taste, and the development and purification of their *moral* powers. That a system of discipline which shall secure this paramount object, will be oftentimes prejudicial to the bodily health, and in some instances to mere intellectual superiority, is not, we think, improbable. The work is designed, we should add, for the student not less than the parent and instructer.

The candor with which all the facts, upon which Mr. Brigham founds his opposition to existing views on education, are given in his book, is very commendable; and renders it the more valuable as well as safe to all.

A Poem on the Meditation of Nature, spoken Sept. 26th, 1832, before the Association of the Alumni of Washington College. By Park Benjamin. Hartford: F. J. Huntington. 1832. 8vo. pp. 24.

WE subjoin a few extracts from Mr. Benjamin's Poem. They certainly have the merit of being conceived in the very best spirit.

THE MEDITATION OF NATURE.

On then, if we would keep undimm'd the young
And dear affections of our better years,
When hope, mild angel, on our pathway flung
Beams to dispel the mist of darkening fears,
Let us go forth and hold communion sweet
With the invisible spirit that surrounds
Earth's silent altars—let us go forth to greet
The woven strain of most enchanting sounds
That stir the clear waves of the golden air;
Let us go forth and mutely worship there!
From life's unvarying round, oh let us steal
Some fleeting moments we may call our own,
When, unrestrain'd, the heart can deeply feel
The quiet happiness to be alone.

* * * * * * *

Oh, let us cherish, with a miser's care,
Our love of all that's beautiful and fair
In the bright world before us—let us learn
How clear the fountains of instruction flow
From nature's free and unexhausted urn;
And from the toil of study let us go
To read her priceless lessons, and to view
Upon heaven's distant realms of trackless blue,
On the broad ocean, or the extended land,
The glowing impress of one mighty hand.

* * * * * * *

But, in the contemplation of such high
And glorious visions, let us not forget,
That on the splendor of the boundless sky
And on the earth, the seal of change is set!
Change is the lot of each created thing,
Change swift and constant change the seasons bring.

* * * * * * *

And there are lesser changes—heaven is pure
To-day—no scattered mists its smiles obscure—
To-morrow comes—and one continual cloud
Throws o'er the green earth an unbroken shroud—
To-day we taste the morning's dewy breath,
To-morrow brings disease and pain and death—
To-day we drink the blushing cup of health,
And see its waters sparkling soft and clear;
To-morrow comes the pestilence by stealth,
Robed in thick darkness, heralded by fear.
Even now we see the poisonous vapor sweep
Across our land, borne o'er the extended deep;
But it may vanish soon and backward pour
To its own cave upon the Dead Sea shore—
And men will lift their grateful hearts to Him,
Before whose glance the lightning's flash grows dim!
Yet through such clouds of change there breaks one ray,
Whose holy light can never pass away—
It is the word of GOD—here too we learn
That the free spirit will for ever burn
In deathless glory, where serener skies
Bend o'er the undimm'd bowers of Paradise!

* * * * * * *

Upon your hearts, my brothers, yet once more
With earnest fervor would I press this truth—
That Nature has for you rich gifts in store,
To crown the morning of unshadow'd youth;
The wounds of sorrow and of guilt to cure;
To keep your early feelings fresh and pure;
And, if you read the lesson on her page
As written there by GOD's all-glorious hand,
Bright, in the evening of your feeble age,
Will be your passage to the starry land.
These simple words are all my lyre can tell—
May GOD for ever bless you, and farewell!

Sermon delivered before the Richmond Young Men's Society, in the Monumental Church, Richmond, Va., Sunday, Nov. 4th, 1832. By the Rev. Joseph Hulbert Nichols, Assistant Minister of the Monumental Church. Richmond: Nesbitt and Walker. 1832. 8vo. pp. 12.

THIS modest and affectionate appeal of Mr. Nichols, to the young men of his adopted city, breathes a spirit of earnestness, and honest fidelity, which is very pleasing. It was prepared under circumstances allowing little time for the study of style or ornament, and published at the solicitation of the Society before whom it was preached. The following extracts will fully justify our remark as to its spirit.

"It is presumed that the patrons of the *card table* are not the guides of the members of this Society. For to such a place they could not certainly resort for improvement in the qualities of the *mind*, inasmuch as children, as well as grown persons, the most dull as well as the most quick of apprehension, the most rude and ignorant as well as the most accomplished and learned, have recourse to it for pastime. They could not resort to it for improvement in *morals;* for the voluptuary as well as the man of abstinence, the man who defrauds his neighbor as well as he who pays his debts, the libertine as well as the man of virtue, the felon as well as the judge that condemns him, can always there find a gracious reception. Nor could they there expect to make any progress in *piety;* for at that place the blasphemous oath, the indecent repartee, and the vulgar and indelicate allusion are fully as prevalent as a decorous and reverential mention of the name of GOD, or as chaste and holy conversation. Nor could they come to such a place for *gain*, because the prize which they have in view is something *certain*. The god-like pursuit of science, the innocent amusements of literature, and the celestial march of piety, are not mere games of chance. He who enters upon their bright and sacred track, with a firm resolve, under GOD's guidance, to be steadfast in his course, shall find, ere long, a certain, a rich, a substantial reward. A reward that consists of an elevation to rank, and station, and influence, and moral power among his fellow-men, and an exaltation hereafter to the right hand of his GOD and Saviour in heaven."

"It is presumed that the members of this Society have not adopted as their guides, the patrons of *theatrical entertainments*. That the theatre *might* be made a school of morals, is not denied; though the fact that it never has been, from the days of Thespis, who was vehemently opposed by the virtuous Solon, down to the present era, when dramatic exhibitions are discountenanced by all consistent Christians, operates strongly against its possibility. The histrionic art has, indeed, numbered, and still continues to number among its votaries, many personages eminent for genius, for acquirements, and for uprightness and purity of heart and life. But alas, their number is outbalanced by a host of characters diametrically the reverse. I need not ask, what are the general reputations of those who are habitually engaged in this profession. I need not ask what are the usual habits of life of those who most frequent their performances. I need not ask how many young men can trace their ruin to their first entrance into a theatre; how many fathers have had their grey hairs brought in sorrow to the grave by it; how many mothers have lain all night long on a sleepless pillow, weeping for their unreturning sons! What young man present is there, who, though he have escaped the fascination without detriment, cannot recall the face of many a dear companion of his boyhood, who was blessed with prospects fully as bright as his own, with every thing around him to make him happy,—a pleasant home, fond and devoted kindred and friends, and who yet *would* go, perhaps by stealth, to that place, which in the end proved the ruin of his health, fortune, and reputation, and perhaps sent him at last to an untimely grave!"

"The members of the Young Men's Society, therefore, cannot make the friends and patrons of the theatre the guides of their youth. They prefer to go to the page of profane or sacred history, or to the living scroll of heavenly poesy. While they intently read, they can picture the faces, the forms, the actions of those of whom the story treats. Their breasts can kindle with admiration of the works and deeds of the sages, and bards, and heroes of Greece and Italy, and our parent England; they can be prompted to shun their errors, and emulate their virtues; and better still, from the personages, and narratives, and precepts of the Bible, they can learn how to be wise and happy here, and blissful hereafter. They can, moreover, instead of acquiring false and romantic conceptions of ordinary life, from the extravagant improbabilities of fictitious representations, and thus being disqualified for the discharge of those familiar and domestic offices which duty to themselves and their dependents require them to perform, obtain a just estimate of the common course of things, and correct that affected fastidiousness so often assumed in modern times, with regard to the daily concerns of life, as if man were composed of spirit only, and not likewise of simple flesh and blood, and were a creature far too

'Wise and good
For human nature's daily food.'

Speaking of Richmond, he says:—"If this city is to be improved by any persons, the work must be performed by its young men. The children of this generation, though not wiser in theory, are perhaps more prompt and judicious in practice, than the lingering children of the last. Our times are different from theirs, and demand new energies, bolder enterprise in civil and religious concerns, and a more sedulous employment of the physical and mental powers. "*Onward*" is the motto now; onward in science, in morals, in literature; onward in religion; onward in the march of all that is purifying, elevating, and ennobling on earth; onward in all that shall accomplish us for heaven! To the young men that are born in these latter times, belongs the high prerogative of taking in their own hands the welfare of themselves, their country, and with the HOLY SPIRIT's aid, the welfare of the Church of GOD. And what place, Christian brethren, more needs the warm and unabated efforts, for this improvement, of all its young men, than the city of Richmond? No stranger ever comes to this spot, and surveys the surprising beauty of the landscape around him, who does not exclaim, 'How much has the God of nature done for this people? how little have they done for themselves, or rather how much have they left undone?' * * * * He asks for your Athenæum, the resort of the professional men and the scholar. There is none. He asks for your churches. In a population of sixteen thousand inhabitants, you can point out twelve of various denominations, scarcely one of which has a steeple, and but one of which has a bell, and that too of a most feeble accent. And you can tell him that these churches are by no means always well filled; and that though no city in our country, in proportion to her population, possesses so many private equipages, that no congregations are so easily alarmed on Sundays at a gentle fall of the blessed rains of heaven. These things, with a thousand others, want reforming, brethren; and if the young men of this city do not commence the task when it is in their power to achieve so much, they will have a heavy debt to answer for to their own consciences, to their fellow-men, and to their GOD!"

NEW PUBLICATIONS.—Messrs. Swords, Stanford & Co., have in press, "Swords' Pocket Almanac, for 1833." It will contain, beside its usual matter, the 'Canons of the Protestant Episcopal Church in the United States.' The Churchman's Almanac for 1833, is not to be issued, in consequence of the inadequate patronage extended to the work in previous years.

'Palmer's *Origines Liturgicæ*, or Antiquities of the English Ritual, with a Dissertation on Primitive Liturgies,'—a very favorable review of which appeared in the third number of the present volume of the Churchman, is also about to be published at the same press.

Calendar.

DEC. 2.—Advent Sunday.
—— 9.—Second Sunday in Advent.
—— 13.—Thanksgiving-day in New-York.
—— 16.—Third Sunday in Advent.
—— 19.
—— 21. } St. Thomas the Apostle. *Ember Days.*
—— 22.
—— 23.—Fourth Sunday in Advent.

NEW-YORK SUNDAY SCHOOL SOCIETY.

☞ ON Sunday evening, (Dec. 2,) in St. Paul's Chapel, a Sermon will be preached and a collection made for the benefit of the Schools in Union with the New-York Protestant Episcopal Sunday School Society.

A FORM OF PRAYER

For Thanksgiving Day, prescribed by the Bishop of this Diocese for use on the thirteenth day of December next, may be had at the Depository of the Press, 46 Lumber-street. Price 75 cents per 100.

INTELLIGENCE.

DOMESTIC.

ORDINATION.—On Friday, October 13, in St. John's Church, Providence, R. I., by the Rt. Rev. Bishop Griswold, James C. Richmond was admitted to the holy order of Deacons.

The degree of Doctor in Divinity has been conferred on the Rev. Stephen H. Tyng, Rector of St. Paul's Church, Philadelphia, by the Trustees of Jefferson College, in Pennsylvania.

Emigration to Liberia.—A letter from the Secretary of the American Colonization Society to the Rev. J. N. Danforth, General agent for N. England, now before us, mentions the approaching departure of several companies of emigrants for Liberia. The Hercules is to take about 300 from Charleston, Savannah, and Augusta. Some of the latter are slaves manumitted expressly for the purpose of emigration. Those from Charleston—more than 200—are said to be distinguished for character and intelligence. The Lafayette has been chartered to convey from Baltimore and Norfolk 160 or 170 emigrants. Should the whole number be made up in Maryland, another vessel must be chartered to take from 60 to 100, mostly from Virginia, and nearly all manumitted slaves.—The Jupiter, which sailed on the 5th inst. on a trading voyage, took 38 emigrants—6 of them liberated by Mr. Harrison, near Lynchburgh, who gave $370 for their passage, supplies, &c.—*Boston Recorder.*

COLLEGE RECORD.—*Hanover Literary and Theological Seminary*, in Jefferson county, Indiana, is now fully organized by the addition of three professors to the faculty. Rev. Dr. Blythe is President, and Professor of Moral Science, Chemistry, and Natural Philosophy.

Georgetown College, Kentucky, is represented to be now permanently established. The faculty is composed of four professors, a tutor, and the principal of the preparatory department. The college is 12 miles from Lexington, and 17 from Frankfort.

Waterville College, Vermont, has 81 students beside 74 in its medical school at Woodstock.

Amherst College, New Hampshire, has 227 students.

Pennsylvania College.—A new institution with this name, has been recently organized and located at Gettysburg, and was opened for the reception of students on the 7th of November.

The Trustees of the College say that it is their aim to adapt this institution to the wants of the German population of our country, a professorship of that language having been already established, and other measures adopted which will render it singularly advantageous to that respectable class of the community.—*S. S. Journal.*

Nashville University.—The annual Commencement of this institution was held on the 3d of October, in the Protestant Episcopal Church, in the presence of a large concourse of citizens. The alumni admitted to the first degree were nine. Their public performances are represented as having been highly creditable to the institution, and the well known abilities of President Lindsly, who himself delivered a Latin oration, and a concluding Baccalaureate address.

Ages of Distinguished Literary Men.—A table appended to a recent work on the 'Influence of Mental Cultivation upon Health,' by A. Brigham, gives the ages of 269 distinguished literary men of ancient and modern times. Of these, 153 attained the age of 70 and upward; 116 died before reaching that age; and 51 before attaining their 60th year. Of those who lived beyond 70 years, 4 were residents of Holland; 8 of Germany; 71 of Switzerland, France or Italy;—1 of Poland; 28 of England, Scotland or Ireland; and three,—Samuel Hopkins, Franklin, and S. W. Johnson, of the United States.

YOUNG LADIES' EDUCATION.

J. L. VAN DOREN, having resigned his charge as Principal of the *Brooklyn Collegiate Institute for Young Ladies*, has taken a house in 12 *Carroll Place*, (147 Bleecker-street,) and is prepared to receive a small number of additional pupils. No assistant teachers are employed in the *English* and *Scientific* departments, and the best masters are engaged, for *Music, Drawing, French, Italian,* and *Spanish*.

The number of pupils is limited to 30.

Dec. 1, 1832. 89—3w.

ACKNOWLEDGMENTS.

BISHOP ONDERDONK SCHOLARSHIP.

Deposited at the Press to the credit of this Scholarship, on the 25th inst. as a perpetual loan, at an interest of 6 per cent. per annum, to be paid upon the fund ($2,500) when completed, to the Treasurer of the General Theological Seminary.

1832.		
Nov. 27.	By James Fisher Sheafe, Esq., by the hand of Mr. Thomas N. Stanford,	$50 00
	By an aged Episcopalian, - - - -	10 00
	Heretofore deposited, ...	25 00
		$85 00

Nov. 29th 1832.

EDUCATION AND MISSIONARY SOCIETY.

THE Treasurer of the New-York Protestant Episcopal, Education and Missionary Society, acknowledges the receipt of the following sums, viz.

1832.	*Missionary Disposable Fund.*	
16 Nov.,	Received a collection made in St. Philip's Church, New-York, on Sunday 11th inst.	$16 37
	Missionary Permanent Fund.	
23 Nov.,	Received *a donation* from Jacob Shatzel, Esq. to the Permanent Fund,	$100 00

BENJAMIN M. BROWN, *Treasurer*,
No. 61 Water-street, and at the
Butchers' and Drovers' Bank, 128 Bowery.

NEW-YORK PROTESTANT EPISCOPAL SUNDAY SCHOOL SOCIETY.

THE Treasurer of the New-York Protestant Episcopal Sunday School Society acknowledges the receipt of the amount of a collection made in Grace Church, after a sermon by the Right Rev. Bishop B. T Onderdonk. $163 34

GEORGE C. MORGAN, *Treasurer.*

NEW-YORK PROT. EPISC. TRACT SOCIETY.

THE Treasurer of the New-York Protestant Episcopal Tract Society, again gratefully acknowledges the receipt of the following sums, viz:—

1832.		
Nov. 26.	From Mr. Edward D. West, to constitute himself a life member, . .	$10 00
"	From Mr. Lewis Curtis, to constitute himself a life member, ...	10 00
29.	From Mr. Jacob Shatzel, to constitute himself a life member, , . . .	10 00
		$30 00

THOMAS BROWNING, *Treasurer*,
At the Press Buildings, 46 Lumber-street.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending November 29th, from the following persons, viz:—

Reuben T. Thom—F. J. Huntington—E. P. Langdon, P. M.—Rev. F. Tiffany—Rev. H. J. Whitehouse—Rev. W. Croswell—Rev. R. Salmon—Rev. W. Croswell—O. Steele—G. Latimer & Co, 2—Thomas B. Lippitt.

Packages have been sent from the N. Y. Prot. Episcopal Press, during the week ending November 29th, to the following persons, viz:—

Marshall & Brown, Providence, R. I. one box, per steamboat—G. Rowland, Norfolk, one parcel, per schooner Leontine—S. Hall & Sons, Newbern, N. C., one parcel per schooner Alabama—G. E. Spreuill, Scotland Neck, care of J. Gordon, Norfolk, one box, per schooner Norfolk—John B. Urquhart Southampton, Virginia, care of J. Gordon, Norfolk, one box per schooner Norfolk—George Carr Grundy, Baltimore, one parcel, per schooner La Bruce—Marshall & Brown, Providence, R. I., one box, per steamboat Boston.

NEW EPISCOPAL PUBLICATIONS,

TO BE HAD AT THE

PRESS DEPOSITORY,

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Nov. 15.

THE CHRISTIAN YEAR.

ADVENT, AND THE CHURCH'S SACRAMENTS.

'This monitory Advent comes to tell us of Christ's coming.'

Clothe, then, thy soul with her best robes of grace,
Let love, faith, hope, desire, run all apace
To meet Him, and His majesty attend,
Who highly will prefer them all in the end.
Be mountain spirits levell'd, rough ones plain,
Dejected vallies fill'd with joy again.

* * * * * *

Let temperance sweep out luxury, and pride
For rare humility be laid aside:
Let the dove temper serpentine deceit,
This the best sense of making His *paths straight.*
He 'll come into the heart and fill the place,
Both with a cleansing and adorning grace:
Thus when the discords of contention cease,
Then may the world expect the Prince of Peace.

His ministerial Advent next attend,
And in His word each grief may find a friend;
The motions of His Spirit are the gales,
That, while we steer toward heaven, will fill our sails;
His blessed sacraments, the Church's wings,
Whereby each lark of heaven mounts and sings;
A pair of cleansing streams broach'd from the side
Of our dear Lord, when for us crucified;
Our brace of spies, that from bless'd Canaan brings
News of our cheering vine and fruitful springs.

Baptizing speaks Christ an indulgent Lord,
That, for harsh symbols, doth such mild afford.

* * * * * *

Yet 't is not water only: but the Dove,
Moving upon 't, doth the soul's laver prove.

This is Christ's ark, (as 't were,) while floods of sin
Deluge the world, to shroud his darlings in,
Even in His Church's arms; no time, then, slip
To have poor souls embarked in this ship.
Dispute not infant's faith; thou graft'st thy plant,
Though, in its youth and winter, fruits it want.
Commerce of spirits goes not by age, or acts
Of outward power, but as free grace affects;
And Christ most favor did to such dispense,
Schooling the gravest to their innocence.
Withhold not, then, these sacramental rites
From such as Jews admitted.—Christ invites;—
His ordinance and promise who neglect
Are out of his ark and may the flood expect!

And as a mild, so He 's a bounteous Lord,
Spreading for all the world an ample board,
But specially for man, at whose feet all
The several species in subjection fall:
Yet his own Israel tastes sublimer fare,
And fellow commoners with angels are.
These former were of his alms-basket fed,
But here, to His, He gives Himself for bread,
Bread thresh'd and ground to dust by sin and Jews,
To make a staff of life for us to use.
Let 's walk with 't all our days, and 't will sustain
Our hearts from slips in sin, from falls in pain;
Here, the best staff to keep our footsteps even,
Hereafter, the best Jacob's staff for heaven.

Nor shall we, then, need fear, but rather pray
For Christ's last Advent, that judicial day,
When, though the spheres and orbs themselves shall roll,
Like shrivell'd pieces of a parchment scroll;
When, though the liquid floods cannot conspire
To quench the insatiable thirst of fire;
When, though the nations of the world shall mourn,
And the vast universe to cinders burn,
Yet to all such as anchor on His love,
The day of judgment shall of mercy prove.

Dr. Edward Sparke, 1652.

PRELIMINARY NOTICE OF ADVENT.

The principal passages in our blessed Redeemer's life are perpetually brought before the minds of the members of the Church in her daily services; as for instance, in the Litany, where we beseech Him, who is our good Lord, to deliver us, "by the mystery of his holy Incarnation; by his holy Nativity and Circumcision; by his Baptism, Fasting, and Temptation; by his Agony and bloody Sweat; by his Cross and Passion; by his precious Death and Burial; by his glorious Resurrection and Ascension; and by the coming of the Holy Ghost." And that particular passage in his life, on which all the rest, as it were, depend, is made the special subject of a weekly commemoration to the reflecting mind, forasmuch as every week we observe the day, appointed to be observed because it was the day, whereon he rose from the dead, and accordingly denominated after his name, "the Lord's day." Nevertheless, the Church has seen good to appoint other special days for commemorating by extraordinary services the great events in her Lord's life and ministry: such as his Nativity, his Circumcision, his Manifestation to the Gentiles, his Presentation in the Temple, his Temptation, his Passion and Death, his Resurrection, his Ascension, and his Mission of the Holy Spirit.

The purpose of the Church in making this appointment is obvious; and it may be thus expressed in the advice of one of her most celebrated Prelates to his clergy. "Let every preacher in his parish take care to explicate to the people the mysteries of the great festivals, as of Christmas, Easter, Ascension-day, Whitsunday, Trinity Sunday, the Annunciation of the blessed Virgin Mary; because these feasts, containing in them the great fundamentals of our faith, will with most advantage convey the mysteries to the people, and fix them in their memories, by the solemnity and circumstances of the day." It was for this purpose doubtless, as here intimated by Bishop Jeremy Taylor, that these feasts were themselves appointed for annual celebration in the Church: that the memories of her people might be never suffered to become inactive, nor their faith dull, nor their feelings insensible, concerning the great truths of our holy religion, so far as may depend upon the Church herself, who has provided for their being systematically and periodically offered to the contemplation of the people by services, and on days of regular recurrence.

Of the holy days thus distinguished, as deserving of particular honor, some again are further distinguished by the circumstance of their having certain other days "appointed to attend upon them, some to go before, some to come after; as it were to wait upon them for their greater solemnity." Such are Christmas-day, to which the four Advent Sundays are an introduction; and Easter-day and Whitsunday, to which two other days are respectively annexed; "their first institution having been necessary by reason of the general baptism usual at those two feasts, and their present continuance being now for the greater honor of the principals, whereupon they still attend."

Our present business however is with Advent, as being the commencement of our ecclesiastical year. For, as Mr. Wheatley has observed after Bishop Overall, "It is the peculiar computation of the Church to begin her year, and to renew the annual course of her service, at this time of Advent, therein differing from all other accounts of time whatsoever. The reason of which is, because she does not number her days, or measure her seasons, so much by the motion of the sun, as by the course of our Saviour; beginning and counting on her year with Him, who being the true 'Sun of Righteousness,' began now to rise upon the world, and, as 'the day-star on high,' to enlighten them that sate in spiritual darkness."

The word Advent is derived from the Latin, and signifies *an arrival*, or *a coming:* specially in an ecclesiastical sense, *the coming* of our Lord and Saviour Jesus Christ. It is used to denote the season before Christmas, when the Church has provided particular services for commemorating our Saviour's coming: and it appears to have been used for that purpose during a considerable period, probably from about the seventh or eighth century of the Christian era.

The *time*, when the season of Advent first began to be observed, is not ascertained: but it is probably of high antiquity. By Roman Ritualists the celebration of it is referred to the apostolical times; and the institution of it has been attributed to St. Peter. Whilst however we may judge this to be a mere pretence, "it seems reasonable to believe," with Mr. Shepherd, "that the observance of Advent is nearly coeval with the feast of the Nativity itself: if we limit the meaning of such observance to prayer, fasting, almsgiving, and such devotional exercises, as were calculated to prepare the faithful for the worthy celebration of this great festival." Dr. Nicholls and Mr. Wheatley allege, that it certainly had its beginning before the year 450, because Maximus Taurinensis, who lived about that time, wrote a homily upon it. "Still it is not easy to show, what were the regulations of the Church respecting Advent for the first four or five centuries: nor indeed do we know that any regulations had then been made, concerning either the particular rites, or the length of time for which they were to be observed." Such regulations have subsequently varied at different times and in different countries. Those which guide the members of our Church at this time are limited to a particular notice of the four Sundays immediately preceding the festival of our Lord's nativity; for each of which an appropriate service is appointed with reference to the intention of the Church in appointing the celebration of this season.

Her *intention* in that appointment evidently is, that by the preliminary devotional and meditative exercises of Advent her members may be better prepared for solemnizing the ensuing festival of our Lord's nativity. This intention is indicated by the name given to the Sundays.—"They are called Advent Sundays," says Bishop Sparrow, "because they are to prepare us for Christ's advent, or coming in the flesh.—These are to Christmas-day, as St. John Baptist to Christ, forerunners to prepare for it, and point it out." The services themselves, by their allusions to John's character and office as the messenger and harbinger of the Lord, as well as by the selection of proper lessons from the evangelical prophet Isaiah, and by their general purport, are excellently adapted to promote the object of the institution of this preparatory season.

But whilst it is the intention of the Church to prepare her members by her Advent services for a due commemoration of the coming of the Lord Jesus Christ in the flesh, "to visit us in great humility;" it is also her intention to lead forward their minds to a contemplation of his "coming again in his glorious Majesty to judge both the quick and dead." This twofold intention evidently appears in the collects for the first and third Sundays in Advent: and indeed generally, as Bishop Horne remarks, "the lessons and services for the four first Sundays in her liturgical year propose to our meditations the twofold advent of our Lord Jesus Christ, teaching us that it is he who was to come, and did come, to redeem the world; and that it is he also, who shall come again to be our judge. These two advents involve in them and comprehend between them the whole counsel of God for the redemption of mankind by the coming of Christ in the flesh, with the final issue of that counsel in respect to each individual, to be manifested at His coming to judgment."

SCRIPTURAL ACCOUNT OF OUR LORD'S ADVENTS.

Behold, thy King cometh unto thee.—*Matt.* xxi. 5.

The two advents of our blessed Lord, which the Church commemorates at this commencement of her year, are set before us in minute detail and with abundance of particulars in the volume of Holy Scripture.

Of the *first coming* of Christ numerous prophecies are spread over the books of the Old Testament; and their accomplishment is recorded in the New Testament, so as to identify him who was to come, with him who actually did come in the person of the blessed Jesus. These prophecies indicate the time, at which he was to appear; of what family, at what place, in what manner he was to be born; in what country he should make his abode; in what condition he should live; what qualities of mind he should exhibit; what offices he should bear; what doctrines he should teach; what works he should perform; what indignities he should suffer; what glory he should receive: and all the circumstances, thus indicated of the Messiah by the prophets, meet with the most surprising and convincing agreement in him, whom we now more particularly commemorate, as having come at this time to "visit us in great humility."

Of his *second advent*, "when he shall come again in his glorious majesty to judge both the quick and dead," various particulars are likewise recorded for our instruction. Of such particulars these are some of the most prominent and most important:—"God hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men in that he hath raised him from the dead." "The Father judgeth no man, but hath committed all judgment unto the Son: that all men should honor the Son, even as they honor the Father." "The same Jesus, which was taken up" from his disciples "into heaven, shall so come in like manner as they saw him go into heaven." "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God." "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him." "He shall judge the quick and the dead at his appearing." "All that are in the graves shall hear his voice, and shall come forth." "The dead, both small and great, shall stand before God; and the books shall be opened; and the dead shall be judged out of those things which are written in the books according to their works." "We must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." "Christ hath once appeared to put away sin by the sacrifice of himself: and unto them that look for him shall he appear the second time without sin unto salvation." "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world . . . . Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels . . . . And these shall go away into everlasting punishment: but the righteous into life eternal."—Bishop Mant.

PRACTICAL.

PRACTICAL DEVOTION.

We know not who the author of this paragraph is, nor the occasion of its delivery. It justly describes the nature of the principle, which alone can sustain us in a consistent illustration of that solemn portion of our Communion Office, in which the worshippers declare—"And here we offer and present unto thee ourselves, our souls, and bodies, to be a reasonable, holy, and *living* sacrifice."

"Let this idea dwell upon our minds, that our duties to God, and our duties to man, are not distinct and independent duties, but are involved in each other; that devotion and virtue are not different things, but the same thing; either in different points of progress or circumstances of situation. What we call devotion, for the sake of distinction, during its initiatory and instrumental exercises, is devotion in its infancy; the virtue which after a time it produces, is devotion in its maturity; the contemplation of Deity is devotion at rest; the execution of his commands is devotion in action. Praise is religion in the temple, or in the closet; industry, from a sense of duty, is religion in the shop or field; commercial integrity is religion in the mart; the communication of consolation, is religion in the chamber of sickness; parental instruction is religion on the bench; patriotism is religion in the public council."—*Rev. J. Francis.*

SPIRITUAL RELIGION.

If any one should say, that the Bible contains only doctrines and laws, it must be maintained that this view of the Bible is very defective. It is true, that we do not find in it such descriptions of spiritual piety as abound in our day. It gives no minute and prolix, no formal and systematical delineation of individual feeling. But many of the Psalms, if I be not greatly mistaken, describe the affections and feelings of souls that were truly alive to spiritual good and evil, and that did not merely contemplate them in the mind; and they are, in my humble opinion, to be regarded as the pure descriptions of spiritual piety. But, leaving these, what shall we say of those persons whose hearts were strongly affected at the preaching of St. Peter? What shall we say of the godly sorrow of the Corinthians? What shall we say of all the spiritual phraseology of Scripture? What are we to understand by the fear and love of God, by the love of Christ, by joy and peace in believing, and by affections set upon things above? If indeed religion do not strongly influence the heart, as well as enlighten the mind, the Bible is an unintelligible book: nay more, it would be an imperfect book, for it would not address itself to the whole constitution of man. But further, we all know that the Holy Spirit is promised and vouchsafed to every devout and humble person: and it may be asked, Is He only granted as a Spirit of illumination? We read of 'peace and joy in the Holy Ghost:' but are peace and joy mere ideas? We read that the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance: but are these things mere notions? The Scriptures represent man as dead in trespasses and sins, and as quickened, or made alive by the power and grace of God. That this vivification of the soul is connected with knowledge, is readily admitted: but is it not in itself something more than knowledge? A soul that is spiritually dead is, I suppose, a soul that is not only without real knowledge, but one that is also without real spiritual affections: and I can form no other view of a soul that is spiritually alive, but that it is one which, by a divine and mighty agency, possesses and exercises all appropriate spiritual feelings.—Jones *on the Claims of Religion.*

INWARD RELIGIOUS CHARACTER.

The life which a person has led previously to his conversion may be expected materially to influence his feelings or frame of heart after it. It is not natural to suppose, that a person who has lived with much moral propriety of conduct, and that another who has been familiar with flagrant vice and iniquity, will feel in the same manner subsequently to their conversion. Nor can we easily conceive, that those who have been converted in youth, and that those who have been converted in the evening of life, will have precisely the same feelings. But it must not be forgotten, that one great cause of the variety that we are considering, may be the inconsistency of serious Christians themselves. Religion is intended to make us happy. What is religion but amity and love between God and his redeemed creatures? But if we would enjoy its happiness, we must imbibe its spirit and obey its laws. If real Christians become remiss in piety, or contract a worldly spirit, or are formal in prayer, and thoughtless in reading the Scriptures, or fall into any gross sin, or secretly cherish some sin; if they be worldly with the worldly, and pious with the pious; or if they do not diligently keep their hearts, their tongues, and their tempers; it is not strange that they should lose the life, energy, and consolations of religion, and become unhappy complainers; nay, it would be most strange indeed if they felt comfortably, or spoke cheerfully. In general, faithful and consistent piety is happy and serene piety. Wrong views indeed may produce causeless comfort, or causeless distress: but of mental darkness and anguish, a large portion may, most probably, be generally ascribed to the inconsistent conduct of Christians. He who walks with God, who lives in the fear and love of God all the day long, will find himself happy in God.—*Ibid.*

DEVOTIONAL.

LOVE OF THE END, AND LOVE OF THE WAY.

I will run the way of thy commandments when thou shalt enlarge my heart.—*Psalm* cxix. 32.

To desire ease and happiness, under a general representation of it, is a thing of easy and general persuasion; there is somewhat in nature to help the argument. But to find beauty in it, and to be taken with the very way of holiness that leads to it, is more rare, and depends on a higher principle. Self-love inclines a man to desire the rest of love, but to love and desire the labor of love, is love of a higher and purer strain. To delight and be cheerful in obedience argues much love as the spring of it, that is the thing the holy Psalmist doth so plentifully express in this psalm, and he is still desiring more of that sweet and lively affection, which would make him yet more abundant in action. Thus here, *I will run the way of thy commandments, when thou shalt enlarge my heart.* He presents his desires and his purpose together. The more of this grace thou bestowest on me, the more service shall I be able to do thee.

This is the top of his ambition; while others are seeking to enlarge their barns, their lands or estates, or their titles; and kings to enlarge their territories or authority, to encroach on neighboring kingdoms, or be more absolute in their own; instead of all such enlargements, this is David's great desire,—an enlarged heart to run the way of God's commandments.

And these other, how big soever they may sound, are poor, narrow desires. This one is larger and higher than them all, and gives evidence of a heart already large. But as it is miserable in those desires, so it is happy in this, that much would still have more.

Let others seek more money, or more honor;—Oh! the blessed choice of that soul, which is still seeking more love to God, more affection, and more ability to do him service; which counts all days and hours as lost, that are not employed to this improvement; which hears the word in public and reads it in private for this purpose, to kindle this love, or to blow the spark, if any there be already in the heart, to raise it to a clear flame, to make it burn yet hotter and purer, and rise higher; but, above all means, is often presenting this in prayer to Him on whose influence all depends, in whose hands our hearts are much more than in our own. It follows Him with this desire, and works on Him by His own interest. Though there can be really no accession of gain to Him by our services, yet He is pleased so to account with us as if there were. Therefore we may urge this,—Lord, give more, and receive more: *I will run the way of thy commandments, when thou shalt enlarge my heart!—Archbishop Leighton.*

HANDEL'S ORATORIO OF THE MESSIAH.

Continued from page 344.

"Thus saith the Lord of hosts,—Yet once a little while, and I will shake the heavens and the earth, the sea and the dry land; and I will shake all nations, and the desire of all nations shall come."—*Haggai* ii. 6, 7.

"The Lord whom ye seek shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in; behold he shall come, saith the Lord of hosts. But who may abide the day of his coming? And who shall stand when he appeareth? for he is like a refiner's fire. And he shall purify the sons of Levi, that they may offer unto the Lord an offering in righteousness."—*Malachi* iii. 1–3.

God shook the earth, when he proclaimed his law to Israel, from Mount Sinai. The description of that event presents to our thoughts a scene unspeakably majestic, grand, and awful. The mountain was in flames at the top, and trembled to its basis. Dark clouds, thunderings and lightnings, filled the air. But the prophet here speaks of another, a greater, a more important and extensive concussion. *I will shake the heavens and the earth.* This part of the prophecy has been, in a measure, literally fulfilled.—At our Saviour's birth, a new star appeared. At his death, the sun withdrew his shining, the earth quaked, the rocks rent, and the dead arose. But the language of prophecy is highly figurative. Mountains and trees, land and water, sun and moon, heaven and earth, often signify nations, people, and governments. And, particularly, heaven and earth are used to denote the religious and political establishment of Israel.

The Messiah is here styled *the desire of all nations.* Before he came into the world, an expectation prevailed, in many nations, that a great deliver and friend of mankind was at hand. The miseries and evils with which the world was filled, made the interposition of such a deliverer highly desirable. The Heathens were, indeed miserably bewildered; they had a thirst for happiness, which could not be satisfied by any or all the expedients and pursuits within their reach. They had fears and forebodings of conscience, for which they knew no remedy. Therefore when the Messiah appeared, as he was the glory of Israel, so was he a light to lighten the Gentiles; and might, justly, be styled *the desire of all nations.*

The Lord whom ye seek shall suddenly come to his temple, that is, immediately after the appearance of his forerunner, and with regard to the people in general, unexpectedly. The Messiah was the hope and desire of the true Israel of God, from the earliest times; but their expectations of him, toward the time of his appearance, were low and earthly; for they considered him in a temporal view, supposing that he would deliver them from the Roman yoke, and give them victory and power over the heathen nations. This was the reason why his coming to his temple was, to them, *sudden*; and, though the precise time of his advent, and the accompanying signs, were accurately defined and described, yet, when the season arrived, he came upon them in an hour that they thought not of, and in a manner of which they were not aware. The Lord is here said to come to *his* temple, to *his own* temple. The first temple he honored with tokens of his presence; the second he visited in person, on which account it exceeded the first in glory.

It is further said, *He will purify the sons of Levi.* The priests, the officiating ministers of God, were gone out of the way, and had corrupted the covenant of the Lord, and thereby had caused many to stumble. But, after our Saviour's ascension, we read that a great company of the priests were obedient to the faith, and that his apostles and disciples were sent forth with a new spirit, and in a new character, *that they might offer unto the Lord an offering in righteousness.*

The question, *Who may abide the day of his coming;* intimates the greatness and solemnity of the event. If, by the day of his coming, we understand the time of his sojourning upon earth, it is undoubtedly the greatest of all events recorded in the annals of mankind; and none might abide *that* coming, but those who would believe in him, and bring forth fruits meet for repentance. *We*, however, expect that he will come again. "Behold, he cometh with clouds, and every eye shall see him."* *That* day of his coming, will be a day of trial, a trial which issues in the purification of the work of God, of his Church, and in the destruction of every thing in it which is contrary to his will. Wherefore, the effect is compared to a refiner's fire. Concerning that day, emphatically called the day of the Lord, we may well say, *who shall abide it?* Where, *then*, shall the impenitent and ungodly appear? For "it is a fearful thing to fall into the hands of the living God."† But it will be a joyful day to them who love his appearance. For he will acknowledge them before the assembled world, and will say unto them—"Come, ye blessed of my Father, inherit the kingdom prepared for you, from the foundation of the world."‡

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* Rev. i. 7. † Heb. x. 31. ‡ Matt. xxv. 34.

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